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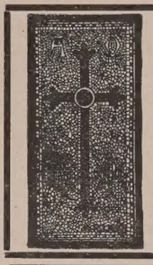

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"VIRGINIA DARE,"

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The Living Church.

SATURDAY, FEB. 14, 1891.

THE TENEBRAE.

BY W. B. C.

In the hours of darkness be
Ever, Lord of Life, with me;
In my life's Gethsemane;

Send the holy angels down;
Soften Thou the thorny crown;
Look upon me not with frown;

On the Mount of Olives Thou
Seem'st to gaze o'er Salem now;
Pallid is Thy aching brow.

Holy Martyr! e'er the day
That shall see Thee borne away
To the Hill of Sorrows, may

Those who weep in sympathy
Still as true and faithful be
As the few who followed Thee!

WE begin, in this issue, he papers of "The Vacation Club," which will be found interesting and valuable by our readers. The account of the jubilee celebration of St. Paul's, Beloit, Wis., in our news columns, is of more than local interest. The subject of "Ecclesiastical Trials," discussed on the editorial pages, is a burning question, which must be met, before long, by wise legislation. At present, it is a weak point in our system. Mr. Elmer's paper on "Systematic Giving," is timely and practical.

THE death is announced of the Very Rev. Edward Hayes Plumptre, Dean of Wells, so well known in this country both as an author and a commentator of Scripture. His life of Bishop Ken was one of his latest works. He was in his 70th year.

THE trustees of Columbia College have received and accepted the resignation of the venerable Professor Theodore W. Dwight, LL. D., of the law school, and placed his name on the *emeritus* list, which gives a half salary for life. Professor Dwight has been identified with Columbia since its organization in 1858. He is now 69 years of age.

THE Bishop of Louisiana has communicated to the Standing Committee of his diocese, his request for the election of an assistant bishop. His medical adviser has pronounced him to be suffering from organic valvular disease of the heart, and forbids activity in the discharge of his episcopal duties. The Standing Committee have given official notice that the question of granting the relief asked will come before the diocesan council at its annual session in April.

FATHER HIMES, the venerable missionary in South Dakota, now in his 84th year, writes: "My health is good, and I am doing much work in the mission here. But my horizon is small, and my sun will soon set in this world, but I look to the future with hope. I have unwavering faith in the Church and her Creeds, as well as the Holy Scriptures; I am pleased with your defence of the Bible, and Creeds, and Church."

DOCTOR BARNARDO, whose name is identified with work among outcast children in London, boasts, against General Booth, that he has been carrying on that scheme for twenty-five years past, and has sent thousands of working lads to the colonies into very comfortable homes, after training them to industrious habits. The only difference is that he purifies the fountain at its source, catches bad boys and makes them good men.

THE remains of Sir Edgar Boehm were buried in St. Paul's Cathedral. The cortege arrived at the west door of St. Paul's Cathedral at noon, and the coffin was at once carried to the porch, where it was met by the choir and clergy. The coffin, which was completely covered with wreaths, was placed upon trestles in front of the chancel, the choir meanwhile singing Psalms xxxix. (Purcell) and xc. (Felton). Then followed the anthem, 'Blest are the departed' (Spohr). 'Lead, Kindly Light' closed the service. The Princess Louise, who was the first to discover that the artist was dead in his studio, was among the mourners.

THE new Canon of Windsor, the Rev. Mandell Creighton, is a chief light of that new school of historical criticism which has its home at Oxford. Mrs. Creighton is also a writer on historical subjects. Mr. Creighton held for many years a college in Northumberland, and took private pupils in preparation for the Honors School of History. He had a great vogue among Balliol men of good position, and several members of Parliament, including Lord Lymington, Lord Elcho, and Mr. St. John Brodrick, were among his private pupils. In those days Mr. Creighton's theology was extremely broad, but in becoming a dignitary he has become orthodox. He was one of the most unsparing critics of "Robert Elsmere."

THE *Church Missionary Intelligencer* publishes two interesting letters from Bishop Tucker, describing his journey to Uganda. The march was not only trying by reason of scarcity of water, but full of perils by robbers. The Wagogo were on the war-trail, and the travellers heard at Mizanga the startling intelligence that an Arab caravan of 500 porters had been destroyed within a few miles of their camp, and men, women, and children all massacred. Two or three of their own mailmen were also murdered, and one of their porters speared and robbed of his load. Fortunately, the danger of an attack was averted by the arrival of Mr. Stokes, who was able to open negotiations with the Wagogo chief and obtain the promise of a safe conduct.

MR. TEIGNMOUTH SHORE, who succeeds Mr. Creighton as Canon of Worcester, is a fluent Irishman with leanings towards the aristocracy. His proprietary chapel in Mayfair, is a favorite resort of the juvenile nobility. His children's service was regularly attended by the Prince of Wales' children, and his apologetic work on the "Difficulties of Belief," is said to have exercised a powerful influence on the mind of Princess Alice. This and similar services to illustrious orthodoxy have secured Mr. Shore a high place in Royal regard, and he has often been mentioned in connection with vacant appointments in the Church, notably with the Deanery of Westminster, in 1881.

IT is an interesting coincidence that our serial story, "VIRGINIA DARE," should make its first appearance at the same time that "Raleigh's Settlement of Roanoke Island" is given by the *Magazine of American History*. "To Americans," says the writer, "no spot should be so sacred as Roanoke Island in Dare county, North Carolina, within sight and sound of the stormy Atlantic, where the first English settlement in the new world was made. Here landed in 1585 the first forerunners of the English-speaking millions now in America; here was turned the first spade of earth to receive English seed; here the first English house was built; and here, on the 18th of August, 1587, Virginia Dare, the first of Anglo-Americans, was born." Other incidents of the story are corroborated in this paper of Dr. Stephen B. Weeks, and it is conclusively shown that the Croatan Indians of to-day are descendants of the lost colony. Their language is the English of three hundred years ago, and their names are, in many cases, the same as those borne by the original colonists, that of Dare being one of them.

THE Bishop of Wakefield has written to the Bishop of Bedford:—"My dear Bishop—You ask me whether I can support General Booth's great scheme. I wish I could. I have read the book with immense interest, and I am very thankful for the stirrings of heart and of conscience which the reading of the book can hardly fail to arouse. But when I have to face the question of supporting the scheme, I am met at once by an insuperable difficulty. The scheme is inextricably interwoven with the religious system of the Salvation Army. In fact, it avowedly depends on that system for its success. Now I cannot believe in that system. Quite apart from its dreadful irreverance, I cannot reconcile it with any scriptural or historic conception I am able to form of the Church of Christ. I ask myself, therefore, dare I cast to the winds every Church principle I have ever been taught? Dare I cast a slight upon the sacraments ordained as the principal channels of grace by our Lord Himself? Dare I contravene all the teaching of my ministerial life? And my conscience answers clearly:—I dare not. I know this will be called narrow and prejudice. I know I shall be told: 'You could not do this work yourself, and you will not help another who can to do it.' All I can say is, it would be a great joy to me to be able to take part in such work, supposing it to be in other respects likely to effect even a part of the good its author hopes to achieve, if I thought it right. I am not now discussing the merits of the scheme itself. The only question I am now answering is: Ought I *as a Churchman* to help it forward? I repeat that I dare not."

MEETING OF THE HOUSE OF BISHOPS.

The House of Bishops met in special session, at the See House, Lafayette Place, Tuesday, Feb. 3rd. The meetings were held in the hall of the diocesan library. Forty-two bishops were in attendance, an unusual number for an extra session. The Bishop of Connecticut, presiding Bishop of the Church, was present, and occupied the chair. At the opening session, the Rt. Rev. Edward R. Atwill, D.D., the new Bishop of West Missouri, was formerly introduced and took his seat as a member of the House.

Announcement was made of the death, Nov 23rd last, of the Rt. Rev. John W. Beckwith, D. D., Bishop of Georgia. Nominations were received for the vacant missionary episcopate of Yeddo, Japan, and were laid over, under the rules of the House, for action on the following day. Wednesday morning there was a celebration of the Holy Communion in the chantry of Grace church, at 9:30 o'clock, after which the House resumed its sessions at the See House, adjourning the same day at 6 P.M.

The condition of the work in Japan was deemed so interesting, and the relation of the American Church to the rapidly moving events there so important, that it was deemed wise to send Bishop Hare, of South Dakota, the former secretary of Foreign Missions, of the Board of Missions, out there immediately, to administer the affairs of the missionary jurisdiction of Yeddo, so far as practicable, for six months or a year, at his option, or until the arrival of the new Bishop. This action was unanimously taken by the assembled Bishops. It was provided that Bishop Hare shall represent the American Church, while the conference of Christians expected next April, is in session. A committee having been appointed for the purpose, prepared and presented the following statement of this action, for the Church at large, which was approved and adopted:

Resolved; That the Bishop of South Dakota be requested, on behalf of this House and as its representative, to proceed to Japan for the purpose, so far as may be practicable, of administering the affairs of that jurisdiction, for six months on a year, at his option, unless a Bishop shall be earlier elected and consecrated for the missionary jurisdiction of Yeddo.

This action was unanimous. In taking it the Bishops desire to make known to the Church that they were reluctant to call the Bishop of South Dakota from his special field of labor even for a time, in view of the peculiar trials through which it has been passing of late, and the promise which it gives of yielding to earnest effort in the future, even a larger measure of success than in the past. And they desire especially to call the attention of the Church to the fact that the pecuniary obligations which the Bishop constantly bears will press with peculiar weight upon him by reason of his absence.

They therefore earnestly call upon the friends of the missionary work of the Church to relieve him of anxiety in this regard, and generously to sustain the work during his absence.

The House of Bishops thinks it due to the Church at large, and especially to the mission in Japan, to state that their present action is taken after the

fullest consideration, and for what they deem the best interests of the mission in Japan, at the present crisis in its history; and that they were moved to the choice of the Bishop of South Dakota in view of his special fitness for the delicate and important mission on which he goes at their bidding, because of his long and intricate relation to the Foreign work of the Church.

From the Minutes,

Attest: WILLIAM TATLOCK,
Secretary of the House of Bishops.

A committee was also appointed, with power to draw up instructions for the guidance of the Bishop of South Dakota in his mission to Japan.

The Rev. Henry Christian Swentzel, rector of St. Luke's church, Scranton, in the diocese of Central Pennsylvania, was unanimously elected to be Missionary Bishop of Yeddo. This is the third election to the bishopric of Yeddo since the resignation of Bishop C. M. Williams in 1889, the former Bishops-elect having been the Rev. Edward Abbott, D.D., of St. James' church, Cambridge, Mass., and the Rev. W. S. Langford, D. D., Secretary of the Board of Missions. The Rev. Mr. Swentzel has for many years been a conspicuous figure in Pennsylvania, his prominence being due in large measure to his pulpit power, his qualifications as a disputant on theological questions, and his intimate acquaintance with the polity of the Church; but no less, also, to his organizing faculty, and to the ability disclosed by him in reaching out and gathering congregations from among the laboring population of the State.

In addition to this, touching our Foreign Missions, the House took important action for the domestic missionary field, by separating the Indian Territory and Oklahoma from the jurisdiction of the Bishop of Arkansas, and erecting them into a new missionary jurisdiction.

WESTERN AUSTRALIA.

SPECIAL CORRESPONDENCE.

If Western Australia were divided into parishes, exactly as in England, the clerical staff would be at the rate of one clergyman for a tract of country as large as England, one to a tract as large as Scotland, one to a tract as large as Ireland. Discovered as early as 1697, it was not until 1829 that a colony was founded and from that time until 1849 it was toil and privation to the new settlers, who held thousands of acres of land, but were without means, invaded by natives, and isolated to a deplorable degree. In 1849, the Swan River became a penal settlement, and this, while it gave the colony a bad name, yet secured labor for road making and land clearing, etc. In 1868 the transportation of convicts ceased. It was not an unmixed evil and served its purpose. One enormous difficulty in clerical labor is the fact that while there are splendid tracts of land on which settlements are made, they are often separated by expanses of sterile country. But of course all this now is altering with the income of railways. Mr. Broughton was in 1829 appointed Archdeacon of Australia, and in order to bring home the size of his Archdeaconry to his English friends, he asks them "to imagine an English archdeacon having churches at St. Alban's, Constantinople, and in Denmark, while his Bishop lived at Calcutta. In 1836 Archdeacon Broughton was consecrated Bishop of Australia and since then, this vast continent has been divided into thirteen dioceses. In 1857, the diocese of Perth, West Australia, was carved out of Adelaide. The diocese comprises an area of a million square miles and is, therefore, between eight and nine times the size of Great Britain and Ireland. The white population is only 45,000 and the native population 13,000. The present clerical staff consists of the Bishop and 25 clergy; and is wholly inadequate to cope with the vast distances which have to be travelled in order to carry the ministrations of the Church to all the people. The endowment of the see is about $45,000, which brings an interest of $3,500. The Clergy Fund has a capital of $50,000, and 5,000 acres of glebe. The societies in England contribute $2,500. The government of W. A. make a grant of $10,000. The offertories generally come up to $6,000; subscriptions for parishes to $10,000; pew rents to $6,000. The average stipend of the clergy is $1,250. A less amount is opposed to the resolution of the synod and is rare. This would be the same as $900 in the United States and always includes a house. It is very rare indeed that the clergy fail to receive their stipends and moving about is the exception to the rule. The diocese is exceptionally harmonious, having in its bishop a kind loving father of strong High Church leaning, while the Dean of the cathedral who exercises a great influence, considering that he has only been amongst us three years, is the Father Hall of West Australia.

There are two American clergy now in the diocese, one, the Rev. James Allen, the Bishop's chaplain, formerly of Iowa, and the Rev. Canon C. E. Groser, B. D., a graduate of Seabury Hall, Faribault. There are two or three clergy now wanted in the diocese to whom a stipend of $1,250 would be guaranteed and passage part paid out from England. The climate is mild with a distinct winter and summer but no extremes. The Church is singularly strong, more than one-half of the population being members of the Church of England, one fourth Roman Catholics, and the rest Wesleyans and Presbyterians. Canon Groser of Beverley, W. A., would be glad to hear from some American priest, fond of missionary work, able to ride, and of sound Churchmanship who would fancy a change to these parts.

The diocese is administered by a bishop, dean, archdeacon, and four canons, in spiritual matters, and in temporal matters by a council consisting of the bishop, and six priests, and six laymen. There is of course in addition to these a panel of triers for such cases of discipline as cannot be adjudicated by the cathedral chapter.

The synod meets annually and is always an occasion of joyful reunion on the part of the clergy. It always excites considerable interest and is well attended. The sermon at the synod of this year (Oct. 1890), was preached by the Rev. Canon Groser of Beverley who took for his subject, "Christian Education." The sermon advocated parish schools and urged that every effort be made to retain the Bible as at present in the schools of the government. It is to be feared however that with the change of government now taking place, the ecclesiastical grant and the present excellent educational laws will both be swept away.

CHICAGO.

WM. E. MCLAREN, D.D., D.C.L., Bishop.

A meeting of the standing committee of the Diocesan Choir Association was held on Monday at the Church Club Rooms. The choirs of All Saints' church, Lincoln Park All Saints', Ravenswood. St. Alban's, Chicago, Christ church, Joliet, Zion church, Freeport, and Trinity church, Aurora, were admitted into union with the association. Much business was transacted with reference to the May festival in the Auditorium.

The noonday Lenten services will be held in the Grand Army Hall, Honore Building, 204 Dearborn st., 2nd floor, beginning each day at 12:10 and closing at 12:30.

CITY.—Jan. 27th was observed as the graduation day in the Training School for Nurses at St. Luke's Hospital. There was a celebration of the Holy Eucharist at 7 a. m,, and in the afternoon the graduation exercises took place. The nurses entered the chapel singing a hymn, then followed a shortened form of Evensong. Dr. Chamberlain made the address to the graduating class and conferred the diplomas. The Rev. Clinton Locke, president of the hospital, invested the nurses with the badge of the Training School, and made a short address in the course of which he emphasized the great privilege the Church afforded in the hospital, namely, the daily services, and the frequent Eucharists, and remarked that these offices of religion were powerful factors in keeping up the high standard and tone of the Training School. The following are the names of the graduates: Misses Pruyn, E. Farrow, A. Farrow, Bush, Northwood, Wakem, Spring, Kunz, Jackson, Miller, Biller, McAvoy, and Mrs. Fisher.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—Complaints were served in New York, and also in Philadelphia, Thursday last, in three suits involving nearly $4,000,000 against the estate of the late John H. Shoenberger, of New York, so many years prominently identified with the diocese of Pittsburgh. The suits are brought by the children of Mr. Shoenberger's sister, Mrs. Pollard McCormick, of Pittsburgh. They do not contest the validity of the will, or call in question any of its provisions, but they set up a claim against the estate which, if granted by the courts, will have the effect of reducing the bequests of Mr. Shoenberger, including his charitable bequests, by about one-half. The announcement has, therefore, attracted very keen interest among Churchmen and others. The ground of the claim is understood to be that the contestants were left property in trust by their grandfather, Dr. Peter Shoenberger, who died possessed of an estate of about $7,000,000, in 1854, dividing it equally among his eight children; Mrs. McCormick's share going to her own children in equal shares. These latter contend that their late uncle, whose estate is now attacked, was made trustee in their behalf. It is understood that at the time of his father's death, however, he filed a declination of the trusteeship, which passed by action of the court to one Mr. Bill, who became trustee in his stead. The McCormick property did not prosper in Mr. Bill's hands, and gradually diminished, from a combination of causes. It is improbable that the courts can hold the Shoenberger estate liable for losses for which he himself was not responsible, save in the sense of having declined to act as trustee. But with characteristic consideration, he seems to have made some voluntary offer during his life time to make payment to his sister's children on account of losses thus occurring to their property in other hands. This he did, and having done, he did not leave additional sums to them in his will. They now bring suits against his estate for the amount of property originally left them by their grandfather, with interest. Mr. Shoenberger's estate amounts to about $8,000,000, the result of his own accumulations. About $2,000,000 of this he left in charity, and the remainder to his immediate heirs. Among his public bequests were, as will be remembered, $800,000 to found and endow St. Margaret's Memorial Hospital, under control of the diocese of Pittsburgh; $100,000 to Trinity church, Pittsburgh, of which he was long a vestryman; $35,000 to the Church Home Association of Allegheny; $30,000 to the Pittsburgh Diocesan Missionary Board; $25,000 to Seabury Divinity School, Faribault, Minn., and $59,000 to the Board of Missions of the Church, New York. It is not seriously feared that the suits will succeed, although litigation is always a thing of uncertainty. But in any event the settlement of the estate is likely to be retarded, and if complicated proceedings, with appeals and repeated re-trials ensue, the payment of the legacies left under the will may not be made for many years to come. Such a contest over the estate of one who in his life time, as in his death, was an open-handed bestower of benefactions, is certainly to be deplored.

The Hospital Book and Newspaper Society has issued its 16th annual report. During the year it has distributed 4,940 books, 14,870 magazines, and 39,811 illustrated and weekly papers. The number of daily papers collected in the boxes of the society, which are located in ferry houses, elevated railroad stations, and in other places of public oncourse, was 131,993. As the name indicates, the object of the society is to furnish reading matter gratuitously to the class of unfortunates ever to be found in the hospitals and public institutions of the great city.

On the Feast of the Purification, two new Sisters were received into the Sisterhood of the Holy Communion. The service was conducted by the Rev. Henry Mottet, pastor of the order. After the Nicene Creed and an address, the special service set forth for the occasion was said, certain questions being addressed to each candidate, and answered, and the promise of obedience to the rules of the order duly taken. Each was invested with a ring and cross, and given a copy of the New Testament, and then formally received with benediction; after which the Holy Communion was administered. The Sisterhood, which had become reduced to a single Sister, working with associates, now has three full Sisters. It is in charge of a Training School for Young Girls, at 328 6th Ave., a Home for Aged Women adjoining, and the Babies' Shelter, at 118 W. 21st streeet.

The quarterly meeting of the Board of Managers of the Church Society, for Promoting Christianity amongst the Jews, auxiliary to the Board of Missions, was held at the society's house Wednesday afternoon, Feb. 4th. Mr. A. Augustus Low was elected a member of the Board, to fill a vacancy. The report of mission work was more than usually satisfactory and encouraging. All the schools are well filled; two of them needing increased accommodations, in the shape of larger buildings. The number of Jews seeking the missionaries for light and knowledge about Jesus Christ is greater than ever before. Steps were taken to put forth the annual appeal to the Church for offerings on Good Friday and Easter. New local secretaries were appointed for the dioceses in Iowa, Fond du Lac, North Carolina, New York, and Ohio.

The Rev. William H. Washburn, rector of the church of Heavenly Rest, Auburn, Me., has been making a special effort to increase the endowment of the Episcopate of the diocese of Maine, and on Sexagesima Sunday, made an appeal for funds for this object to the congregation of Trinity chapel. It will be remembered that Bishop Neely was in charge of Trinity chapel at the time of his election as Bishop of Maine.

On Sexagesima Sunday the Bishop confirmed a class of 32 at St. Mary's, Mott Haven, within the city limits, of which the Rev. Joseph Reynolds, Jr., is rector. Two of the class were from St. Andrew's church, Harlem.

The Rev. S. Gregory Lines, rector of the church of the Beloved Disciple, who has been quite ill with pneumonia, is convalescent, and hopes to be able to resume his duties early in Lent. He expects to deliver a series of addresses on "The Church and Prayer Book," at the Friday night services; archdeacon Kirkby is to preach on Wednesday nights, and the addresses at the Friday afternoon services will be especially for children, by Mr. Lines' assistant, the Rev. Charles Mercer Hall.

On Sexagesima Sunday night a large number of boys were admitted to the Junior Guild of the Iron Cross. The Bishop of Wyoming and Idaho preached and celebrated on Sexagesima Sunday, and Archdeacon Sulger, of Wyoming, on last Sunday morning.

Bishop Potter made a visitation of St. Cornelius Chapel, Governor's Island, on Sexagesima Sunday, and confirmed a class of boys and men. The chapel belongs to Trinity parish, New York, and is under the charge of the Rev. E. H. C. Goodwin. The congregation is mostly composed of officers and soldiers of the garrison.

The 6th annual meeting of the White Cross Society was held in the church of St. John, the Evangelist, on the evening of Quinquagesima Sunday. Letters were read from the Bishop of Wakefield and Col. Everett, respectively, president and secretary of the White Cross Society of the Church of England, from Dr. Butler, Vice Chancellor of the University of Cambridge, and others. The Rev. Professor Richey, of

the General Theological Seminary, delivered an address on "Rescue Work for Fallen Women," and an address was also made the medical aspects of the law of purity, by Edward D. Franklin, M D.

NEW ROCHELLE.—A quiet day for the clergy of New York and vicinity was conducted Tuesday, Feb. 2d, under auspices of the Parochial Missionary Society of the United States, at Ttrinity church, the parish of Rev. Charles F. Canedy, the newly elected secretary of the society. The exercises were conducted by the Rev. Arthur Brooks, and followed the lines set by Bishop Potter in the two Quiet Days he personally conducted under the auspices of the society last year.

The rule of silence was fairly well observed throughout the day. Ample accommodation had been provided at the hotel for all who might come. Credit is due to the Rev. Mr. Canedy for the very thoughtful and convenient arrangements made.

EAST CHESTER.—Bishop Potter visited St. Paul's church, on the afternoon of Sunday, Feb. 1st, and administered the rite of Confirmation to a class of nine persons.

PORTCHESTER.—The Rev. Charles E. Brugler, the new rector of St. Peter's parish, has entered upon his duties.

WHITE PLANES. — The rector of St. Peter's church, Ven Archdeacon Van Kleek, is temporarily absent from duty on account of sickness.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

The regular quarterly meeting of the Parish Missionary Committee of Queen's county was held at St. George's church, Flushing, the Rev. J. Carpenter Smith, S. T. D., rector, Jan. 28th. Lunch was served by the ladies of the parish at one o'clock, at the rectory. The meeting was called to order at 2:30, in the chapel, by the Very Rev. Dean Coxe, president of the association. At the roll call, 13 clergymen and 44 lay delegates, representing 16 parishes, answered to their names. This is the largest number that has ever attended any meeting. The reports from the parishes showed considerable activity in missionary work. A Bible reader, for the county institutions at Barnum's Island, is supported by the association. She presented an interesting report of her work during the past quarter. Miss Emery called the attention of the delegates to the needs of various fields of work, and the Rev. G. Williamson Smith, D D. LL. D., of Trinity College, spoke of the need of a greater number of missionaries in Japan. The next meeting, which will also be the annual meeting, will be held at Great Neck, in April.

BROOKLYN.—The Pre-Lenten mission at Emmanuel Church, which has been conducted by the Rev. George C. Betts, of Grace Church, Louisville, Ky., was completed Quinquagesima Sunday.

On the evening of the Feast of the Purification the 11th annual choir festival was held at St. Mary's Church with full choral services, address and anthems. Among the latter were selections from Stainer, Handel and Beethoven.

An interesting service was held at the Church Charity Foundation on the afternoon of the Feast of the Purification, when the new Sisters' House of the Sisterhood of St. John the Evangelist was formally opened and blessed by the Bishop in the presence of the Sisters and a large gathering of friends and supporters. The Bishop was assisted by Archdeacon Stevens, the Rev. William Hyde, and the Rev. Thomas McClintock, all of whom are associated with the Order. Prayers were said in the Chapel, after which the Bishop and clergy passed through the various rooms of the house using an appropriate benediction service in each. Returning to the Chapel, the Magnificat was sung by the Sisters and the Bishop made a brief address. He expressed grateful appreciation of the many gifts which had contributed to the erection and furnishing of the house, and especially of that of $10,000 given by Mr. George A. Jarvis, of Christ Church, South Brooklyn. A generous commendation was given by the Bishop to the long and noble labors of the Superior, Sister Julia, who has seen the gradual enlargement of all branches of the Church Charity Foundation, and who now witnesses the completion of a crowning achievement in this house and working center of the Sisterhood. The Bishop commented upon the fact that the whole Foundation, with its fine buildings, now valued at over half a million dollars, and with facilities for the care of the sick, the orphan and the aged, had upgrown from the gift many years ago of a single ten dollar note, as a humble beginning, and compared it with the founding of St. Luke's Hospital, New York, as the outcome of a single Spanish dollar given for the purpose by a poor washerwoman to the late Dr. Mulhenberg. At the close of the service an informal reception was held. The building stands on Herkimer st., near Albany ave, immediately adjoining the Home for the Aged. It is a handsome structure of brick, with brown stone trimmings, and in the modern style of architecture. The interior is finished in hard wood, and presents an aspect at once tasteful and cheerful. The architect donated the designs and himself paid for part of the interior decorations. Kind friends have given handsome and durable furniture for the whole house, and have added fittings for the Sister's library, and pictures for the walls. In the chapel is some beautiful stained glass, and an organ costing $400, an additional gift from Mr. George A. Jarvis.

DELAWARE.

LEIGHTON COLEMAN, S.T.D., LL.D., Bishop.

WILMINGTON.—The new church edifice of Trinity parish, a full description of which is to be found in the issue of Jan. 24th, was opened with a service of Benediction on Jan. 28th, by the Bishop of the diocese, assisted by the Bishops of New York and Easton. Fully 700 people assembled in the church. At 11 A. M. the procession was formed in the chapel, of the Bishops, and the vested choir of 40 men and boys, and proceeded to the church, where they were met by the wardens and vestrymen of the parish. The Rev. C. H. B. Turner, of Tyler, Texas, acted as Bishop's chaplain, and preceded him, bearing his pastoral staff. He was the first priest to enter the church. In this fact the lineal descent of the new Trinity church, from Old Swedes' (Holy Trinity) the mother church, was established, the chaplain being a descendant in direct line from Charles Springer, who was active in organizing Holy Trinity parish and in building the old church. The request for Benediction was presented by the senior warden, Dr. Burr, and the Instrument of Benediction was read by the rector, the Rev. H. Ashton Henry, after having been duly signed and sealed by the Bishop, in the presence of the congregation. The Bishop then pronounced the Benediction on the church, and it was formally opened for divine service. Immediately thereupon, the organ, which had been silent heretofore, pealed forth the glorious strains of the *Te Deum*, the choir and clergy took up the notes, and the whole building was filled with joyous sacred music. The Communion service followed, the one used being Tours in C. The Bishop was celebrant, Bishop Adams being Epistoller, and Bishop Potter, Gospeller; only the clergy and choir received. The Nicene Creed was sung. The sermon was preached by the Bishop of New York, from the text: Psalm xxvi; 8-9. and was full of deep thought and words of comfort, advice, and congratulation. During the collection of the offertory for the new church building fund, the tenor solo, "If with all your Hearts," was sung by Mr. Antey, of Philadelphia, a former member of the parish. The clergy and visitors were hospitably entertained to luncheon at the home of Mrs. Churchman, and much credit reflects on the rector for the ease with which all the arrangements were carried out to such a successful issue, not alone as regards the Benediction service, but from the commencement of the building of the new church. The parish is to be congratulated on the efficiency of their vested choir, which is due in a very great measure, to the untiring exertions of Mr. T. Leslie Carpenter, the organist and choirmaster.

The first annual meeting of the Junior Branch of the Woman's Auxiliary was held in St. Andrew's church, Wilmington, on Jan. 31st. In consequence of the very inclement weather, the attendance was probably not more than one-half what it would otherwise have been. After a short service the Bishop addressed the members with words of encouragement and instruction, at the close of which the president, Mrs. Lightner, and the secretary and treasurer, Miss Sophie Rodney, presented reports, which spoke in the highest terms of the work done during the past year by the Junior Branch. The Bishop of Wyoming and Idaho spoke of his work in the distant West, and especially concerning his Indian mission, holding the close attention of those present for more than half an hour. After Prayer and benediction by the Bishop, the meeting was adjourned.

NEWARK.

THOS. ALFRED STARKEY, D.D., Bishop.

HACKENSACK.—Henry Frederick Kent, warden and lay-reader of Christ church, entered into rest, at his residence on Hackensack Heights, Sexagesima Sunday, at 11:30 A.M. He was a faithful Christian. The funeral service was held by the Rev. W. W. Holly, D.D., at Christ church, Hackensack, on Wednesday, February 4.

WESTERN NEW YORK.

ARTHUR CLEVELAND COXE, D.D., LL.D., Bishop.

Summary of statistics: Clergy, ordained, priests, 5, deacons, 3, total, 8; resident, bishop, 1, priests, 108, deacons, 10, total 119; candidates for Holy Orders, admitted, 6, ordained, 3, present number, 9; parishes, present number, self-supporting, 60, missionary, 41, total, 101; organized missions, 13, total of parishes and missions, 114; churches and chapels, present number (20 unconsecrated), 112; rectories, 60; communicants, total in 114 congregations, 15,169; Sunday school teachers, total in 114 congregations, 1,334. pupils, 11,480; total of offerings, $347,755.48; value of Church property, $2,517,819.

OHIO.

WILLIAM A LEONARD, D.D., Bishop.

FEBRUARY.

15 Evening, St. Paul's, Collamer.
25. P. M., mission at Shelby; evening, Grace. Mansfield.
26. Evening, St. Paul's, Marion,

MARCH.

1. A. M., Grace, Newburgh; evening, St. Paul s. Akron.
3. Evening, St. Andrew's (colored), Cleveland.
5. Evening, Christ, Oberlin.
8. A. M., Trinity cathedral, Cleveland; evening, All Saints', Cleveland.
15. Cleveland: A. M. St. Paul's; evening, Grace.
17. Evening, Good Shepherd, Cleveland.
19. Evening, St. James', Painesville.
20. Evening, St. Mary's, Cleveland.
21. Toledo: P. M., Calvary: evening, St. Mark's.
22. Toledo: A. M., Trinity; P. M., Grace; evening. St. Paul's.
23. Toledo: P.M., St. Andrew's; evening, St. John's.
24. Evening, Emmanuel, Cleveland.
25. Evening, St. James', Cleveland.
26. Evening, St. Mark's, Cleveland.
29. Easter, Trinity cathedral.

APRIL.

5. A.M., Trinity, Tiffin; evening, Trinity, Fostoria.
11. P. M., Our Redeemer, Venice
12. Sandusky: A. M., Grace; P. M., Chapels; evening, Calvary.
13. Evening, Christ, Huron.
14. Evening, Zion mission, Cleveland.

The Cleveland Convocation met at St. Paul's church on Tuesday evening, Feb. 3rd, at 8 o'clock. After Evening Prayer, conducted by the Rev. Dr. Bates, assisted by the Rev. Messrs. Kemp and Worthington, a very able sermon was preached by the Rev. Y. P. Morgan, dean of the cathedral, upon the thought that as "Moses was learned in all the wisdom of the Egyptians," so there is need of the highest erudition among the leaders of Christian thought, and that the Church should not be satisfied with "a little learning, but should have its philosophers, its scientists, and its able scholars in every department of knowledge." On Wednesday morning, after the administration of the Holy Communion, at 10 o'clock, the business meeting was called to order by the Rev. F. M. Munson, the dean, and the reports of work for the last three months were read. The special work before the convocation was the appointment of a general missionary. It is expected that such appointment will be made in a short time by the committee having the matter in charge. After lunch, the afternoon session was opened with a "Review of the Bampton lectures of 1890," by the Rev. N. E. Cornwall. The subject of the organization of a Sunday school institute was then taken up, and at the evening session such organization was completed, and the Rev. F. M. Munson was elected president, Mr. Schuyler Davis, vice-president, and Mr. F. E. Unwell, secretary and treasurer. The Rev. E. L. Kemp then spoke upon Sunday school work, answering in a very ready and instructive way the many questions propounded, and giving from his large experience many valuable hints as to the management of a Sunday school. All regretted the absence of Bishop Leonard, who was obliged to go East to attend the meeting of the House of Bishops.

VERMONT.

WM. HENRY A. BISSELL, D.D., Bishop.

RUTLAND.—In our recent account of the benediction of Trinity church, the Rev. Chas. Martin Niles, rector, we mentioned several memorial gifts. The purpose of the parish has been to commemorate each of its deceased rectors. A memorial tablet to Dr. Hicks, the first rector, was already in place, and now have been added memorials to Dr. Howard, the Rev. J. M. Peck, and the Rev. W. B. Buckingham. That in memory of Mr. Peck was a massive oaken bishop's chair with suitable inscription, and mention of it was omitted in the account referred to. These faithful priests each contributed something towards the present prosperity of this parish, which thus affectionately remembers them. They rest from their labors, and their works do follow them.

BRATTLEBORO.—The alterations and improvements of the interior of St. Michael's church, the Rev. William H. Collins, rector, which have been in progress during the past two months, are now completed, and consist of the following changes: The floor of the chancel including both choir and sanctuary, has been raised from its former position, and the walls of the latter have been newly colored in two shades of terra cotta. The east wall of the sanctuary, below the windows, has been ceiled in chestnut, surmounted by a frieze, ornamented with trefoils and a pointed cornice. The altar has been raised, and stands upon a broad step of polished ash, and the re-table is also of the same material, the front being one of the most beautiful specimens of the native wood, very highly polished and containing the inscription: "Holy, Holy, Holy," in gold leaf. A dosel has been placed in position. The organ has been moved to the Epistle side of the chancel, and stalls are placed in the choir. A rood screen of polished chestnut, designed for this church by R. Geissler of New York, has been erected, and there is a continuation of this screen across the two bays, the one containing the organ, and the other the font, separating the latter from the main body of the church and forming the baptistry. The space formerly occupied by the organ at the west end of the church has been taken into the nave and filled with pews. A choir room has been built at the east end of the church, and the male choir of 18 voices is now suitably vested in cassocks and cottas, which were purchased in London, through Messrs. Cox Sons, Buckley & Co., of New York. The lectern, pulpit-desk, chancel rail, and the beautiful corona in the sanctuary (all of brass) are memorials. All the sittings in this church are free, and the means of maintaining the public worship of Almighty God are received through the offertory.

WEST MISSOURI.

EDWARD R. ATWILL, D.D., Bishop.

SPRINGFIELD:—On Sexagesima Sunday, the Venerable Archdeacon Webber, of Milwaukee, preached three stirring and most helpful sermons to large congregations, at St. John's church. The occasion of the archdeacon's visit was to bless the new altar, credence, and litany desk, and to present to the parish a pair of Eucharistic lights, as a memorial of his Mission held in the parish some two years ago. The altar, reredos, and credence, in oak, were designed and executed by R. Geissler, New York, and are every way beautiful and imposing. This parish is not yet five years old, but numbers now 100 communicants, and is steadily progressing. The Rev. M. M. Moore has had the parish from its beginning. St. Margaret's guild of young ladies has patiently labored for nearly two years to present to the church the gifts above mentioned.

MICHIGAN.

THOMAS F. DAVIES, D.D., LL.D., Bishop.

On Monday, Feb. 2d, a missionary meeting was held in St. George's church, Detroit, at which time the Rev. Mr. Graves, missionary to China, made an interesting address. The large congregation were deeply impressed with the work, and a greater desire was manifested to do a larger work for the Master. It is earnestly hoped that this will be the beginning of a great missionary spirit in the hearts of the members of St. George's church.

MISSISSIPPI.

HUGH MILLER THOMPSON, S.T.D., LL.D., Bishop.

MERIDIAN.—After two years' rectorship the Rev. W. P. Browne resigns to the Bishop and accepts the parish at Cleburne, Texas, (and not Bryan as stated last week). In these two years this parish has about doubled in membership. The report in 1889, was 88 communicants, in 1890 it was 140. There has been a loss of 18 during the two years. The number of confirmed in the parish is now 154, that is a gain of 86, 31 confirmed, the rest by removal.

EASTON.

WM. FORBES ADAMS, D.C.L., Bishop.

The Mission services held at St. James' church, Port Deposit, which began on Monday night, Jan. 26th, and ended on Friday night, Jan. 30th, were of the most interesting character. The services were conducted by the Rev. Lewis T. Wattson, of St. John's church, Kingston, N. Y., assisted by the rector, the Rev. Hunter Davidson. There was the Holy Communion 7:30 A. M., service with sermon at 10:30 A. M., and service with sermon at 7:30 P. M. Both sermons each day were preached by the Rev. Mr. Wattson, from texts appropriate to the occasion, and were so clearly explained and so eloquently delivered that he had the closest attention of those present. The attendance was very good, and all joined heartily in the services. A new interest has been awakened in the parish, the zeal of the Church members has been quickened, and many not heretofore connected with the Church, have been aroused to a true sense of their Christian duty, and intend to be confirmed, when the Bishop visits the parish for this purpose on Thursday, Feb, 5th.

SOUTHERN OHIO.

BOYD VINCENT, S.T.D., Bishop.

A Pre-Lenten Mission, lasting 8 days, as recently conducted at Christ church, Portsmouth, by the Rev. Frank J. Mallett, Urbana, O. Although this is the first Mission in the history of the parish, the results already seen have justified the effort. Services were well attended, and a great number availed themselves of the privilege of receiving the Holy Eucharist daily. As the Mission progressed, a most blessed deepening of the spiritual life of many in the parish became apparent. Resolutions were made by a large number, and the rector, the Rev. W. W. Mix, at once formed a class for Confirmation.

The Cincinnati clericus have issued invitations to their brethren of the diocese generally, to attend their annual "Quiet Day" at St. Paul's church, which, before this is in type, will have been conducted by the Rev. A. C. A. Hall, S. S. J. E., of Boston.

The Church in Columbus has awakened to new life. The parishes are all supplied with rectors, and are working in complete harmony. Every church is a free church, that is, no pews are rented, and they all have a weekly celebration of the Holy Eucharist.

CONNECTICUT.

JOHN WILLIAMS, S.T.D., LL.D., Bishop.

The pre-Lent meeting of the Lichfield archdeaconry was held in Thomaston, Jan. 27 and 28. Owing to a recent heavy fall of snow, several of the clerical brethren were absent. Two of the principal parishes are without rectors, while a third is in Europe this winter seeking rest and refreshment. After the preliminary service, and the usual routine of business, the Rev. Messrs. Hooker and Sanford read papers on parochial visitation, followed by a general discussion of the subject by the members present. In the evening, services were held in the parish church, the Rev. Messrs. Barnett and Bielby officiating, and the archdeacon, with Messrs. Smith and Hooker, delivering missionary addresses. The archdeacon spoke of the importance of sustaining the old and weak parishes, and creating missions wherever there were a few Church people to be found. Wednesday morning, the literary appointments for the next meeting to be held in Bridgewater and Roxbury, on May 13th and 14th, were announced. At 10:45, a service with sermon and Holy Communion was held in the parish church, the Rev. Mr. Sanford preaching from Gal. vi: 9.

The Bishop bears his years well. He is enjoying excellent health, and does an amount of work each day which would put to shame many a parish priest not half his years.

Trinity church, Middletown, is to have a new parish house in the spring, to cost not less than $10,000. It is to be built in the rear of the church, and connected with it. This church has recently been greatly improved in its interior by the laying of tiles in the chancel and aisles. The reredos has also been enriched by the placing of oil paintings in its three panels. Everything in connection with the parish gives one the impression that its rector, the Rev. Dr. Parks, is a live man, and up to the times, as well as a sound Churchman.

TEXAS.

ALEXANDER GREGG, D.D., Bishop.

APRIL.

5. Huntsville. 9. Nacogdoches.
12. San Augustine. 16. New Birmingham.
17. Palestine. 28. Columbia.
30. Tuintana.

MAY.

3. Brazoria. 7. Caney.
10. Matagorda. 17. Austin.
20. Austin; meeting of Council in St. David's, 10:30 A.M.

Offertories to be applied to diocesan mission fund, and theological department of the University of the South.

WASHINGTON.

JOHN ADAMS PADDOCK, D. D., Bishop.

TACOMA.—One of the most beautiful and impressive services ever witnessed in this city was that which took place in St. Luke's church, Jan. 11th. The occasion was the formal admission of vested choristers. The church was crowded to the doors. At 7:30 the long line of men and boys, robed in cassocks and cottas, marched in stately procession up the main aisle of the sacred edifice singing the processional hymn, "We march to victory," accompanied on the organ by Miss Essie Phillips and on the cornet by Mr. Swope. At the head of the line was carried a handsome cross of polished brass on a brass-mounted oak staff, the gift of the rector, which bears in unobtrusive letters the following inscription:

"To the glory of God and in loving memory of the Rev. George Morgan Hills, D.D., who entered into rest at Tacoma, October 15th, 1890."

Bishop Paddock, the Rev. John Dows Hills, and the Rev. E. F. Wiles, M.D., were the clergy present. The service used was "A Form for the Admission of Choristers," prepared by the Rev. G. M. Hills, D.D., and for several years extensively used in the East. A brief statement of the object of the service was followed by the collect for guidance and the Lord's Prayer. A short lesson was then read from II. Chronicles regarding the appointment of singers, and another from the Revelations, descriptive of the worship of heaven, and the choir sang the hymn, "Sing, my soul, His wonderful love." Promises to be reverent and obedient were made by the choristers, and then, all kneeling before him, the rector formally admitted them to their office. The hymn, "The King of Love, my Shepherd is!" was sung, while the choir entered their seats, and the creed, versicles, and a short prayer were intoned. After the hymn, "Nearer, my God, to Thee," the Rev. John Dows Hills preached, without notes, a sermon from II. Chron. xx: 21.

SPRINGFIELD.

GEORGE F. SEYMOUR, S. T. D., LL.D., Bishop.

BISHOP'S APPOINTMENTS.

FEBRUARY.

17. Chicago, lectures in the Western Theological Seminary; Aurora, P.M., (Acting for the Bishop of Chicago).
18. Elgin, 7:30 P.M.
19. Chicago, 4 P.M., St. Luke's Hospital; 7:30 P.M., St. Luke's church.
22. Champaign, Emmanuel church, A.M., ordination.
23. Rantoul, 7:30 P.M.
24. St. Thomas, Thomasboro, 7:30 P.M.,
25. Mansfield, 7:30 P.M.
26. Tuscola, 7:30 P.M. 27. Arcola, 7:30 P.M.

MARCH.

1. Paris, all day. 2. Mattoon, 7:30 P.M.
3. Sadorus, 7:30 P.M.
8. Mt. Vernon A. M.; Belleville, P.M.
9. Centralia, 7:30 P.M.
10. McLeansboro, 7:30 P.M.
11. Enfield, 7:30 P.M. 12. Carmi, 7:30 P.M.
15. Carlyle, all day. 22. Albion, all day.
23 Mt. Carmel, 7:30 P.M.
26. East St. Louis, 7:30 P.M., Confirmation.
27. East St. Louis, 12 M. to 3 P.M.
29. Springfield, A.M., Pro-Cathedral.

MAY.

10. Cairo, 8 P.M., St. Michael's (colored) mission.
17 Lincoln, all day.
20. Pekin, ordination; chapter meeting of the deanery of Jacksonville.
24. Springfield, Christ church, A.M., ordination.

Summary of diocesan statistics: Clergy—bishop, 1; priests, 34; deacons, 5;—40. Ordinations—deacons, 3; priests, 2;—5. Candidates for holy orders, 5; parishes and missions, 62; diocesan institutions, 5; churches and chapels, 46; schools, 4. Baptisms—infants, 225; adults, 66;—291. Confirmed, 304; communicants, 3,496; marriages, 83; burials, 106. Sunday schools—teachers and scholars, 2,339. Total offerings, $35,232.12. It is to be observed that the amount reported ($35,232 12) represents the contributions for twelve months; while the amount reported in the last Journal ($38,-112.10) represented eighteen months, showing a very material increase in the amount of offerings for the past year.

NEBRASKA.

GEORGE WORTHINGTON, S.T.D., LL.D., Bishop.

A clerical retreat, conducted by the Rev. A. C. A. Hall of Boston, has been enjoyed by the clergy from Tuesday to Friday morning, Jan. 27-30. With but three exceptions all the clergy of the diocese attended. These services of the retreat were peculiarly profitably, and more than ordinarily appreciated by those whose privilege it was to be present. The services were held in St. Matthias' church, Omaha.

A quiet day for women was held on Friday in the cathedral, conducted by Father Hall, whose visit to Nebraska has been of great spiritual benefit to the whole diocese.

WILBER.—The new church is at last completed; it stands a fitting monument to the people's sacrifice, the aid of friends, and the Bishop's liberality. The building stands with its length east and west; it is a parallelogram, 22 ft. by 40, with the following additions; at the east end an apsidal chancel 10 ft. deep and 12 ft. wide, north of the chancel is an organ chamber 4 ft. square, at the south west corner there is a vestry room 6 ft. by 8, and immediately in rear a vestibule and tower 6 ft. by 8, the west face of the tower being in a line with the west end of the building. The building is 28 ft. from the floor to the ridge pole. The windows in the nave are square, 2 ft. by 4 ft., those in the chancel have round tops and the large west window is gothic. The chancel and organ chamber are separated from the nave by arches, the cusp of the organ chamber and chancel arches being on a pillar, the organ chamber is also separated from the chancel by another arch at right angles to the two former, the cusp being on the same pillar. The inside finishing is all hard pine, oiled, the seats are from antique designs and are very appropriate. The chancel furniture donated by Bishop Worthington, is antique oak and is very handsome. The windows are from designs by McCully & Miles, of Chicago. The large west window is a thank-offering from Mrs. Elizabeth Middleton; there is a beautiful window from the Masons, Blue Valley Lodge No. 64; the three chancel windows were given by the Woman's Auxiliary and the Junior Auxiliary of Brownell Hall—a handsome tablet is to be placed on the chancel wall to commemorate this gift. The missionary has given a window in memory to his wife; the window in the organ chamber was given by Miss Lottie Harvey, other windows by J. L. Tidball, Barker Bros., and Mr. H. N. Jewett, of Omaha. The chancel carpet by the Lincoln Carpet Co., altar Prayer Books and hymnals by Bishop Worthington, altar vase by the missionary. The church seats about 150 people and its seating capacity can be enlarged easily. The total of expenditures is over $2,100, but the church can be built and finished unpainted, without the windows, seats, or furniture, for less than $1,000.

CALIFORNIA.

WM. INGRAHAM KIP, D.D., LL.D., Bishop.
WILLIAM F. NICHOLS, D.D., Asst. Bishop.

SAN DIEGO:—For several years the Church guilds of this vicinity have held on St. Paul's Day a general meeting. On Jan. 26th the following guilds assembled at St. Paul's church: St Paul's and St. James', San Diego; St. Mark's, South San Diego; St. Peters', Coronado, and St. Matthew's, National City. The reports read by the presidents of the chapters of the guilds were most encouraging, and showed much earnest self-sacrificing labor. The local secretary of the Woman's Auxiliary, St. Paul's branch, Miss Elizabeth Woodward, reported the value of work done as $2,193. This was made up of gifts of money, church furniture, etc., to missions, and boxes to missionaries. In the evening, addresses were delivered by the clergy and laity upon topics of interest to Church workers. The attendance was large.

Despite dull times in this part of the country, the Church has made good progress during the past year. Building lots have been procured for St. James', St. Peter's, Coronado, Oceanside, San Luis Rey, and a church has been commenced at Fall Brook. These three places, with Escondido, are in charge of the Rev. W. E. Jacob. Each Sunday Church services are held in ten places, this work being done by four priests, one deacon, and lay readers. Five years ago the Church was known at one point only. St. Paul's, San Diego, had just become a parish, with church and rectory to build. This parish has ever since been the centre of a large missionary work in which the laity are deeply interested.

QUINCY.

ALEXANDER BURGESS, S.T.D., Bishop.

In December 1886, the Rev. George Moore who at that time was rector of Grace church, Osco, organized a guild of young men, under the name of St. Andrew's Guild. This being a small rural parish, its membership was made to include not only the young men of the parish who are communicants, but others also. During the winter, meetings were held at various houses. Later, stepe were taken to erect a guild hall, the new building being attached to the church, and so arranged that it can be used as additional seating capacity to the church, in case of necessity. In June 1888, a free circula-

ting library, composed of books of general literature, was opened. This has proved to be an attraction as shown by the number of books that have been drawn from time to time, and has been useful not only to the members of the guild, but to many others in this farming community. Recently St. Andrew's Guild received a gift from the senior warden of the parish, Mr. J. H. Smith, of over $600. This came in the shape of a release from indebtedness, that being the remainder of the debt incurred in building their guild hall. During the present winter months, literary exercises are held in this hall, under the auspices of the guild besides other gatherings from time to time.

The Rev. D. A. Sanford has been appointed by his Bishop, as priest in charge of St. James' church, Bradford, in addition to his work at Grace church, Osco.

WADY PETRA.—Before his death the Rev. Philander Chase deeded 40 acres off his farm at Wady Petra as a glebe for a church at that place in hopes that at some time a building would be erected. It is now proposed to build a chapel. The Rev. J. R. Holst, rector of St. Luke's, Wyoming, who is in charge of the church of the Messiah at Wady Petra, has raised some money at Wyoming. St. John's, Henry, has given the church furniture, altar, desk rail, and some seats. It is to be built as a memorial of the Rev Philander Chase, who has freely done work in many places in the diocese of Quincy. Those reading this who may desire to assist in building this chapel can communicate with Mrs. Anna Chase, Wady Petra, Ill.

MILWAUKEE.

CYRUS F. KNIGHT, D.D., D.C.L., Bishop.

BELOIT.—The 50th anniversary of the organization of St. Paul's church was celebrated Jan. 24th and 25th. The celebration began with a parish supper given in Odd Fellows' Hall, Saturday night. About 300 persons partook of the feast, including Bishop Knight and other guests. Dr. C.W. Merriman, who had been designated to st-master, took charge of affairs and propounded the toasts, which were responded to as follows: "The churches on the west side of the river," Dr. H. P. Higley, of the Second Congregational church. "The churches on the east side of the river." Rev. Cyrus Hamlin, of the First Congregational church. "The fellowship between churches," Prof. J. J. Blaisdell, Beloit College. "The importance of church life to the college," President Eaton, Beloit College. "What our nearest neighbors think of us," Rev. O. P. Bestor, Baptist church. Bishop Knight responded to the toast, "The relation of the parish to the diocese." At this juncture Mr W. M. Brittan, in a pleasant speech, presented the honored pastor, the Rev. Fayette Royce, D.D., who has served the church faithfully and satisfactorily for 22 years, with a set of rich vestments, a token of love and esteem from St. Paul's parish. Mr. Royce's surprise was complete, but he made a happy reply in acceptance of the gift. The service of Holy Communion was celebrated at 7:30 Sunday morning, Bishop Knight assisting. At 10:30 the Rev. Dr. Royce gave the historical sermon, which was of much interest. Bishop Knight preached a grand sermon at night. The surpliced choir sang delightfully at each service. After the sermon by Bishop Knight, Sunday evening, the rector presented the annual choir prizes.

When St. Paul's church was first organized, Beloit was but a hamlet, and there were only three communicants. In the house of the Rev. Aaron Humphrey, the organization was effected Feb. 26, 1841, but regular services had been held for 6 months previous in the old school house, corner of School and College Sts., every Sunday afternoon. Early in 1844 a proposition was made to the vestry by the Rev. Mr. Humphrey to purchase for $300 the brick building on Public Ave., which his son had erected for a private school; dimensions 20x30 feet. The purchase of that property and the alterations needed to change the school building into a church cost $753, and it was consecrated in the summer of 1845. The corner stone of the present church edifice was laid in the spring of 1848, and on March 25th, 1856, the church was fully completed, all indebtedness paid, and on the 27th of the same month it was consecrated by Bishop Kemper; it had been open for public worship since Christmas Day, 1851. In order to get the church ready for that Christmas Day service in 1851, Mr. Gaston sent his team to Milwaukee to get the windows in time to be put in. It took four days to go and come.

A parsonage was purchased and paid for about 25 years ago, affording a pleasant home for the rector. In 50 years of this parish life there have been only six rectors. The Rev. Aaron Humphrey was the first rector. He began his ministrations in Beloit in Sept., 1840, and closed his work in autumn, 1845. The Rev. Stephen C. Millett succeeded in Nov., 1845, and resigned in Feb., 1856, continuing to reside with his family in the vicinity of Beloit, until his death, May 28th, 1867. After an interregnum of nearly 18 months, the longest period the parish has ever been vacant, the Rev. J. E. C. Smedes was called to the rectorship. He began his pastorate on the 30th day of July, 1854, and resigned July 1, 1858. After a vacancy of two months, the Rev. Dr. Millett serving during the interval, the Rev. J. H. Egar entered upon the rectorship, Aug. 29, 1858. He resigned the parish March 1st, 1861, greatly to the regret of the vestry. The Rev. L. W. Davis accepted a call and entered upon his duties Oct. 1st, 1861. He served faithfully and well 7 years, his resignation being accepted Oct. 1st, 1868. He died quite suddenly in Florida in the winter or spring of 1886. Just one month after his resignation, the present rector began his work and he is still there—already 22 years and 3 months. It has been learned by blessed experience that there is a benign influence going out from this church upon the community. The future of St. Paul's seems bright. Looking back over these 50 years and seeing what has been done, it thanks God, and as it faces the future, takes courage.

KENTUCKY.

THOS. U. DUDLEY, D. D., D. C. L., Bishop

THE BISHOP'S APPOINTMENTS,

FEBRUARY.

15. Trinity. Owensboro'.
22. Christ church and St. Andrew's chapel, Lexington.
24—25. Emmanuel mission, Winchester.
26—27. Ascension church, Mt. Sterling.

MARCH.

1. Christ mission, Richmond.
5—6 Trinity mission, Russellville.
8 Christ church, Bowling Green.
15. Louisville: A. M., St. Peter's; P. M., Advent.
17—18. Advent, Cynthiana.
19—20 St. Peter's, Paris.
22. Louisville: A. M., Christ church; P. M., St. Paul's.
24. Louisville: Trinity church.
25. " St. Andrew's.
26. " Zion.
27. " Ascension Mission.
29. " A. M., Calvary; P.M., Grace.
31. Evening, Calvary mission, Ashland.

APRIL.

2. Church Commission for work among Colored People, Washington, D. C.
5. A. M., Trinity, Covington: P. M., St. Paul's, Newport.
6. Evening, St. John's, Dayton.
12. Ascension, Frankfort.
19. Nativity, Maysville.
26. St. John's, Versailles.
27—28. Holy Trinity, Georgetown.

MAY

3. Trinity, Danville. 4. Stamford.
5—6. St. Philip's, Harrodsburg.
7. St. John's, Lexington.
10. Louisville: A. M., St. John's; P. M., Our Merciful Saviour.
12. St. John's, Princeton.
13. Evening, Morganfield.
14. Evening, St. John's, Uniontown.
15. Evening, Madisonville.
17. St. Paul's, Henderson.
19. Grace, Paducah.
20—24. Diocesan council, Grace church, Paducah.

The Mission in Louisville closed Septuagesima Sunday. As a memorial of the occasion a general Thanksgiving service was held by Bishop Dudley, at Christ church on the Monday following. All the city clergy, the missioners, except two who were compelled to leave owing to pressing engagements elsewhere, and the communicants of the several parishes, upon invitation of the Bishop, were present. A very fervent address by the Bishop, rendering thanks to God for the great work manifested in a more perfect unity of clergy and people in the bonds of love and Christian fellowship, was followed by the celebration of the Holy Eucharist by him, with the assistance of the rector, the Rev. C. E. Craik. The number who partook of the Blessed Sacrament was upwards of 400. The scene was a remarkable one and must ever be held in gladsome remembrance.

On the following day the city clergy in a body visited the Bishop at his home, and presented as a token of the happy and joyful event inaugurating his 16th anniversary of ordination to the episcopate, a handsomely bound volume of cabinet photographs of the city clergy, with the following tablet on the inner leaf:

DEAR BISHOP:—We present you this morning the Louisville clergy closely bound together. That this may be the type of the unity that may ever mark your diocese, is the earnest prayer of your servants in Christ,

THE LOUISVILLE CLERGY.

Jan. 27, 1891.

The Rev. E Walpole Warren continued his Mission at St. Paul's church till Tuesday, Jan. 27, the services being on that day the celebration of the Holy Communion at 8:30 A. M., afternoon service at 3:30 P. M., and closing service with prayers, sermon on "Perseverance," and general thanksgiving, at 7:30 P. M.

ALBANY.

WM. CROSWELL DOANE, S.T.D., LL.D., Bishop.

The Archdeaconry of Troy met at the church of the Holy Cross, Troy, on Monday, Jan. 23d, at 7:30 P. M. After Evening Prayer, addresses were made by the Rev. Mr. Freeman, on "Zeal in Church Work," and by the Rev. Mr. Nickerson, on "Lay Co-operation." On Tuesday at 9:30 A. M., Morning Prayer was read by the rector, the Rev. Dr. Tucker, assisted by the Ven. Archdeacon Carey. At 10:30 A. M., Holy Communion was celebrated by the Bishop. The Bishop preached from the Epistle, "So run that ye may obtain," and the Gospel, "Why stand ye here all the day idle?" Immediately after the service a business meeting was held, 25 clergy answering to their names. The Bishop made a short address on the missionary work of the diocese, and the clergy expressed their pleasure at his presence, assuring him of their fervent prayers for his peace, safety, and prosperity, while abroad, and "hopes of his early return to his clergy who always bear him love and deepest respect" Adjournment was taken for lunch at the rectory. Upon the resumption of business, resolutions of condolence and sympathy with the Rev. Dr. John Henry Hopkins, who is ill at Troy, and with the Rev. Wm. H. Cook, of East Line, who is also ill, were passed. Encouraging reports were received from various missionary stations in the archdeaconry. The Rev. Mr. Nickerson read an essay on "What should be the attitude of the Church towards the Y. M. C. A." After a brief discussion the meeting adjourned, *sine die*

INDIANA.

DAVID E. KNICKERBACKER, D. D., Bishop.

The Brotherhood of St. Andrew is doing a good work in Evansville. There are two committees, one in St. Paul's, and one in Holy Innocents' parishes, each numbering about 12 members, and each working under separate and distinct local laws and rules. These committees have joint meetings, and engage in joint work when such work is of general concern, and the first Sunday evening in each month a joint service is held especially for the brotherhood, alternating between the two churches. The brotherhood sustains two missions in the city, the chapel of the Good Shepherd and the Wade mission, and four outside the city: New Harmony, Mt. Vernon, Petersburg, and the County Infirmary.

Dec. 22nd, Bishop Knickerbacker held the benediction service of the new St. Paul's church just completed at Hammond. It is a wooden church with tower, nave, chancel, and sacristy, carpeted throughout, and has 225 sittings. The entire cost of church and lot and furniture was $3,500. The Bishop was assisted in the service by the Rev. T. D. Phillipps of Chicago; a large congregation was present. This mission was for two years under the care of the Rev. R. C. Wall. It is at present in charge of the Rev. Mr. Phillipps.

On Jan. 9th, Bishop Knickerbacker visited Laporte, the Rev. Walter Scott, rector, and assisted by the Rev. Messrs. Dean of Michigan City, and Prentiss of South Bend, held benediction service of the new parish house erected in this parish. It is adjoining the rectory and contains comfortable Sunday school and guild rooms, has cost with furniture $2,000, and will prove a great advantage to the parish.

Sunday, Jan. 11th, the Bishop instituted the Rev. Herman B. Dean into the rectorship of Trinity church, Michigan City. He was assisted by the Rev. Dr. Spalding who preached at the evening service, when one person was confirmed. The dean has already won the respect and confidence of his people.

The Rev. Arthur C. A. Hall conducted the retreat this year for the clergy of the diocese in Grace cathedral, Indianapolis, from Tuesday, Jan. 20th to Friday, 24th; 21 of the clergy were in attendance with the Bishop. Through the kindness of the principals of the Girls' School adjoining the cathedral, the clergy lunched together in the refectory each day. Father Hall commanded the devout attention of all present, and a testimonial was presented from the clergy at the close thanking him for his most helpful meditations and instruction. Friday, a Quiet Day was observed for women, conducted by Father Hall with great edification to all present.

The Central Convocation, the Rev. Dr. Jenckes, Dean, held a very interesting two days session in St. Stephen's church, Terre Haute, Jan. 12 and 13. In the absence of the Bishop the opening missionary sermon was preached by the Dean. Tuesday morning, the sermon was preached by the Rev. J. E. Cathell on the relation of pastor and people. A large and spirited meeting of the Woman's Auxiliary was held Tuesday afternoon presided over by the vice president, Mrs. Josephine R. Nichols; the diocesan secretary, Miss Upfold, was also present, and delegates from three Indianapolis parishes. They were addressed by the Bishop, Mrs. Nichols, and others. In the evening an enthusiastic missionary meeting was held with addresses by the Bishop, the Rev. Messrs. Purcell, White, and Cathell.

St. John's parish, Lafayette, has recently completed a fund for the purchase of an organ.

There are three important growing towns in as many counties where the Bishop is desirous of securing lots and building churches the present year. They are Huntington, Kokomo, and Anderson. They have a population of 8,000, 9,000, and 11,000 respectively. In each place is a considerable number of Church people, in each, congregations have been gathered and are worshipping in rented halls. The Bishop is asking for 150 persons in his diocese to give him $10 each that he may have $500 to appropriate to each place to aid and second the efforts made by the people to help themselves. He has sanguine hopes that it will be forthcoming.

The ladies of Trinity church, Fort Wayne, have added to the completeness of their parish house two comfortable and convenient social rooms. The parish has recently organized an active chapter of St. Andrew's Brotherhood, the Bible class of which is taught by that experienced educator, Dr. J. S. Irwin, superintendent of the city schools of Fort Wayne. The parish is soon to receive an elegant reredos as a memorial of the Rev. J. S. Large, a venerable priest recently deceased, who was for a long time its rector. It is presented by his children. The parish is also to receive two brass candelabra as a memorial for use in the chancel. The Rev. A. W. Seabrease is greatly encouraged in his work in this parish.

The Living Church.

Chicago, Saturday, Feb. 14, 1891.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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ONE of the most deplorable incidents of a recent bank failure in Chicago, was the loss of missionary contributions which had been placed in the hands of the president of the bank as treasurer. These funds were used in common with ordinary deposits in the current business of the bank. They represented the sacrifice of many poor people, to rescue heathen children by purchase and place them in Christian families. The donors were to name the children, and would have an interest and satisfaction in their welfare. No authority was given to use the funds in the banking business. They were, for the most part, lost in the general wreck, and every $30 represents a child unreclaimed from heathenism.

WE would not add a pang to the suffering of the unhappy official, but we would point a moral. It is one that all trustees of charitable and religious funds would do well to heed. Money is entrusted to them for safe-keeping, not for use, unless so stipulated and for a consideration. They have no right to allow it to be absorbed in private speculation, or even in ordinary use, to pay their bills or to swell their balance in bank. They should deposit such funds in a separate account, outside of their business so completely, that it cannot be affected by their own insolvency. It is a great mistake, for example, for the clergy to become responsible for money which they may use under some pressure of circumstance, and which they may never be able to refund. We know of a valuable property which is now likely to be lost to the Church, because a clergyman used the money given him to pay taxes, and could not afterwards restore it.

A MOVEMENT for the encouragement of proportionate giving is meeting with favorable notice by the religious press of several denominations, and a "Christian Stewards' League" has been formed, in which the following pledge is made:

We covenant with the Lord, and with those who enter with us into the fellowship of this consecration, that we will devote a proportionate part of our income—not less than one-tenth—to benevolent and religious purposes. And this we do *in His Name* Who hath loved us and hath given Himself for us, our Lord and Saviour Jesus Christ.

While this is a pledge that may be considered as taken by every Christian with his baptismal vows, an association of this kind will doubtless be a help to many in making the obligation more definite and binding. The Church itself is a league that ought to make this obligation sufficiently clear and emphatic, but even to those who do not favor any special organization for the promotion of this principle, the movement will not be without interest.

THERE is much to be said against the formation of a multitude of societies to carry out the work for which the Church is responsible. There is danger of depending too much upon machinery. There may be hobbies in religion, as in every other phase of life. At the same time, it must be admitted that neglected truths are often revived and emphasized by such movements, and when they are guarded from sectarian tendencies, they result in good to the whole Christian community. This agitation of proportionate giving ought to reach far beyond the small circle of a league; and we call attention to it, not so much to urge the importance of joining the society, as to emphasize the principle involved, at a time when Christians of all denominations are becoming more deeply impressed with its importance. There are none to whom the plea for proportionate giving should come with greater force than to Churchmen.

ONE of the strange inconsistencies of the descendants of the Puritans is their disregard of Bible precept and example in the disuse of fasting. Holding to a type of religion peculiarly austere, and professing exact conformity to the Bible, they not only neglect but affect to despise this means of spiritual discipline which has the highest sanction of Holy Scripture, has always been enjoined by the Church, and has been practiced by Christians from the earliest times. It is amazing to find, as we do find from time to time, newspapers and preachers, representing one or another of the Protestant denominations, declaiming against fasting as mere formalism, a superstitious and senseless exercise, delusive to the soul and injurious to the flesh.

To the benefit of fasting as a means of discipline, a practice of self-denial, an acquirement of self-control, and expression of penitence, all history and experience witness. As to its effect upon the body, physiologists agree that in moderation and at regular intervals it is hygienic. To the full-grown and well-fed man or woman, who is not subjected to very exhausting labor, abstinence from flesh food every Friday in the year and more frequently during Lent, is a most wholesome and healthy rule, even if it had no reference to religious precept or ecclesiastical observance.

INTERESTING experiments have lately demonstrated that even very long periods of fasting may be undergone by some constitutions, without detriment to health. A noted case is the Italian Succi who has abstained from food for forty-seven days. Not many of the best-fed Christians could survive the half of that time without nourishment; but it is not a little amusing to hear a plump "Prayer Book Churchman" declare that he must have meat three times a day and seven days in the week, and that to go without a single meal makes him ill! Sanitary considerations are all in favor of the moderate fasting and abstinence enjoined by the Prayer Book.

ECCLESIASTICAL TRIALS.

Every one knows that the judicial functions of the American Church are in a most unsatisfactory condition. In England the case is bad enough in one way, that is, through the encroachment of secular courts and the attempt made to subject clergy and bishops to tribunals erected by the State, contrary to the inherent and necessary constitution of the Church. In this country the difficulty is of another kind. The Church is free, but she has never properly settled her judicial system. We have only diocesan courts, and those of only one grade. However a case may go, there is no appeal from the decision of the local court. In this way, as is well known, great injustice may be done in individual instances. A priest may be suspended or deposed, and a lasting stigma affixed to his name. But he has no redress, not even the forlorn recourse to a Pope. Cases have arisen within every one's memory which have caused indignant remonstrance and widespread agitation, but no relief has yet been devised.

The cases which have thus far arisen have generally been based upon charges of immorality. The results may in some cases have worked injustice to individuals, but no general or widespread harm has been done to the Church itself. Denial of the Faith has usually been accompanied by voluntary withdrawal from the ministry, which made it possible to depose the offender without a trial. But we are at present entering upon a new era. A system of unbelief of a constructive character based upon some modification of pantheism is being industriously disseminated amongst us. For the most part it is expressed in a philosophical language which makes it elusive and difficult for those who are not versed in philosophical systems and the ancient controversies of the Church, to detect its latent poison. It has managed to clothe itself as far as possible in the language of the Creeds, while it completely undermines their true significance. It has charms for an increasing number of the younger clergy who have not been fortified against its insidious teaching by a thorough, scientific study of theology. It is even suspected that it is being deliberately taught from the professors' chairs of some of our theological schools. If it be not soon and emphatically dealt with, it will assuredly bring upon us a serious conflict, not because it is likely to become wide-spread or to affect the heart, so to speak, of the Church at large, but because of the prominence of some of its propagators and its baleful effects upon some of the brightest intellects among our younger men. Indeed the beginning of this conflict is already upon us. There will be here and there some who are not content with the lame and insincere attempt to clothe unbelief in the language of the Scriptures and Creeds, and will, therefore, frankly reject from both what does not easily fit in with their scheme. The result is almost sure to be, what we have not seen before, a succession of doctrinal trials. This is, in fact, already foreshadowed in one instance with which our readers are familiar, and the whole Church is at the present moment

awaiting a verdict which may, at least temporarily, allay the anxiety which recent assumptions have caused. But it cannot be too clearly understood that whatever the result of the Ohio case may be, nothing is settled by it except the relation of that diocese to the orthodox Faith so far as its judicial system can express it. Further than that, the decision of the court of a single diocese can have no other than a moral effect upon the Church at large.

We do not wish to assume the role of alarmists, but the policy of "letting things go" may be carried too far, and, it may be, has already been carried too far. Sporadic unbelief may sometimes be treated with forbearance and leniency, with good hope that it will in time settle itself. Cases are appealed to where men who have at some time adopted very questionable views, have later in life revised their position and become conservative, and even staunch defenders of the Faith. But it is a very different matter when individual cases which arise are part of a deliberate movement. In such cases more decisive measures are called for, to prevent the growth of disaffection and unsettlement springing in part from a sort of despair of the Church.

Our purpose in presenting thus boldly the possibilities to which our judicial system renders us liable in the presence of a persistent and spreading evil, is two-fold: first, to make it clear that the decisions of a diocesan court do not bind or compromise the Church at large, however much they may embarrass and distress the minds of her faithful people; and second, to show the imperative necessity of delaying no longer the entire re-organization of our judicial system. In the presence of evils with which we have not before had to contend, the most vital interests of the Church demand that we should have tribunals which are capable of settling definitely and finally questions which fundamentally affect the ancient Christian Faith. The laity of the Church, distressed by the ingenious and bewildering way in which the most sacred formularies are being made to stand for new and strange doctrines, and startled by the still more daring attempt to set aside the Creeds altogether, have the right to know on competent and final authority, whether, henceforth, those who are ordained and designated in this Church to preach the Gospel of Christ, are to preach it as the Church has always received it, or whether it is indeed true that there is among us no limit set to the license of private judgment and the ventilation of individual vagaries; whether the Catholic Faith is the Faith of the Episcopal Church, or whether it is only the private and personal opinion of those who teach it.

OUR UNHAPPY DIVISIONS.

BY THE REV. S. M. BIRD, RECTOR OF TRINITY CHURCH, GALVESTON, TEX.

So often we hear in the abstract, of the sad dissensions in the household of Faith. Few of us, however, in our regular parish work, except in the smaller missions of the Church, have the evil brought home to us in its real and obstructive enormity.

From platforms and reports from our Foreign Missions, we learn of these disorders, and languidly listen to the exhortations to "pray for the peace of Jerusalem."

I venture to think a single positive example of the lamentable workings of this divided faith, is worth many arguments against it. Definite instances, illustrating the facts and confusion and defeat of Christian progress, are more apt to intensify our prayers, and make our labors more abundant in seeking to recover the lost unity of the Church. Cannot your readers from time to time give us authenticated cases where these evils of disunion have proved disastrous, instances where divided counsels have struck hard, and struck home against the interests of the Church's progress, actual stories of collisions, coming within their own experience and observation? Contributions to your columns like these, might raise into more real virility the protests which are now so popular, but so inoperative!

I hereby offer you my quota to this melancholy chapter. It is not from my personal experience, but even better for the purpose. It is a brief extract from "Mackay's Fourteen Years in Africa"—Mackay, the devoted missionary of the "Church Missionary Society," that heroic martyr of the Faith, and noble co-laborer with Bishop Hannington, in the Valley of the Congo. Jephson in his volume recently published, says of his farewell to Mackay: "That lonely figure standing on the brow of the hill, waving farewell to us, will ever remain vividly in my mind." It was the last ever seen of this great soul. Four months after this, Stanley heard that Mackay had died of fever at his post. In the land where he had taken up his life work the brave missionary found his grave. But here is the extract: Were not such trials more crushing than the fatal fever and all its terrors?

During this visit Mackay "lived on the King's bountous hospitality." He had been gone nine days from his station and on his return was "greeted with universal shouts of joy on the part of the natives, the women dancing madly on the beach, foremost among them being the head wife of Prince Kaduma, arrayed specially for the occasion with so great a load of beads that I could but wonder how she could dance at all." When he had taken up his quarters nearer the King he was able to read frequently to the King and the whole Court, and on Sundays regularly held services in the monarch's presence. "The King and I," he says, "are great friends, and the chiefs also have great confidence in me." He hoped soon to be able to guide them to greater humanity. When an Arab trader arrived with guns and cloth to purchase slaves, he gave a lecture on physiology and asked why such "an organism as a human body, which no man can make, should be sold for a rag of cloth, which any man can make in a day." The result was that the Arab failed in his object, and a decree was issued forbidding the sale of a slave under penalty of death. During these lectures and services, the custom was for all to sit on the floor, on mats, and in a familiar way Mackay "endeavored to inculcate the great truths of eternity."

Thus did success seem within Mackay's grasp, when the arrival of a Jesuit Father jeopardized all his hopes. This priest declined to take part in Mackay's services, though he had professed to the King that he was a Christian. Mtesa asked his reason. In an excited manner he declared to the King: "We do not join in that religion, because it is not true; we do not know that book, (the Prayer Book,) because it is a book of lies." Mackay was appealed to by the King, who asked how he was to tell the right from the false. 'By appealing to the Bible," said Mackay, who then asked the King to read his copy in Arabic, and see if he could find that Christ "appointed a line of Popes as his successors to teach the truth." At this the Jesuit became furious, and the natives were hopelessly bewildered. "Every white man has a different religion," they said.

Now think of this gratuitous assault upon such a work and such a life, by bigotry and intolerance! Think of those fourteen years of martyrdom thus neutralized and dimmed by this intruding Jesuit! As if among all the 400,000,000 of heathen massed in the darkness of Africa, there was no other field for his propagandism except the pre-occupied and promising sphere of this incomparable workman!

But I forbear; it is enough to make one's blood boil in resentment and sorrow over these deplorable collisions among men pretending to be moved by the same commission of good will.

God hasten the time when, we, who are justly punished for our offences, may work so that this offence may cease!

SYSTEMATIC GIVING.

SYNOPSIS OF A PAPER READ BEFORE THE CLERICUS OF ST. LOUIS BY THE REV. WM. ELMER.

The question of ways and means is a very important one to nearly every rector who seeks to keep his parish out of financial trouble, and bring it into line with others who bear their full share of the burdens laid upon them by the opportunities of the times, and in fulfilment of the baptismal vow. The spiritual growth of his people is first in the heart of the faithful pastor, and yet he sees only too often, that this, his dearest wish, is checked by the need of his being continually called upon to demand contributions from his flock, to support, to maintain, even, the very existence of his parish. Instead of bringing his people, like Mary, to the feet of Jesus, he is compelled to let them become, like Martha, careful and troubled about the affairs of this life. In small towns where churches are multiplied and the struggle for existence is keen, all imaginable ways are resorted to in order to obtain a few dollars to pay a pressing debt, or to meet liability to the rector. And the work and toil, the clashing of contrary minds and opinions, often cause heart-burning and strife which tend to lower the standard of zeal and piety.

No one wishes to see this state of things continue. Most of us believe there is some better way; and that God never intended that His kingdom should be supported by such uncertain methods. No one questions this proposition: that the Kingdom of God is dependent in addition to the Divine blessing, on temporal support for its prosperity; that in order to support churches, to maintain missions and missionaries among us, and to carry the same to foreign lands, money is an absolute condition.

This also is true, that this temporal support must come from those who are members of this kingdom. We do not expect those opposed to us to contribute, or that the different forms of opposition to Christ's kingdom are going to give one dollar to advance a cause they seek to overthrow. We are dependent then on ourselves, and if ever the Gospel is to extend throughout the world, it must be carried by those who believe it.

Then we are confronted by another fact; that there is now no law in the Church demanding a definite sum, or that a tithe should be given for her support. Here Christianity makes a wide departure from the Jewish economy. And I do not think it was an oversight, but was done to put into operation a grander principle, viz., that a man ought to measure his gift to God according as "God hath prospered him;" and that his gift should be a free-will offering, made willingly and cheerfully. In thousands of cases a tenth would involve no sacrifice, and would inadequately express God's goodness to them.

It is often questioned, when we consider the enormous increase in material prosperity, whether the Church is as liberal as it was three or four hundred years ago; and whether we could to-day replace the cathedrals scattered over the world, the nobly-endowed institutions of learning which stand as monuments of living faith and generous liberality. I sometimes doubt it. Why is this so? Men are not less humane, are not "harder hearted" than of old, for when a great cause demands it, there is invariably a generous response. Neither is there less faith in God, or in His ministers, or the work of the Church. I believe it is owing to the lack of a systematic plan for bringing before the people the needs of the Church, and for collecting their offerings. In former days the Church was the recognized medium for all religious and charitable work. She was the almoner of the world, and no other agency could have done as wisely as she did. All offerings, great and small, were gathered regularly and systematically, and thus the habit of giving was formed, and no one, no matter how poor, would approach the altar without an offering. But the Reformation changed all this, and the first work of the reformers was to disparage the Church in the eyes of the people, by enlarging on her weaknesses, and hiding the good she was doing and had done in the world. The people then lost confidence in religious teachers; the "habit of giving" was also lost, and the habit has not been revived. To revive this habit of giving cheerfully and systematically is, I believe, the great work before the Church to-day.

To do this means work for the rector, but it is work which will repay a hundred-fold. It calls for patience, perseverance, and above all, gentleness. My method is as follows: I send

the following pledge to every member of the parish:

CHURCH OF THE ASCENSION,

PLEDGE 189....

FOR THE DIOCESAN ASSESSMENT. DIOCESAN MISSIONS AND THE BENEVOLENT WORK OF THE DIOCESE.

I do hereby promise to pay the several amounts set opposite the following funds, on such days as may be appointed by the Canons of the Church or by the Rector, to receive the same through the offertory.

FOR THE DIOCESE OF MISSOURI.

	Per Week.	Per Month.	Per Year.
1. Diocesan Missions -			
2. Diocesan Assessment -			
3. Aged and Infirm Clergy - - -			
4. Orphan Home Fund -			
5. St. Luke's Hospital -			
6. Theological Education -			
7. Permanent Fund for Support of the Episcopate - - - -			
OUTSIDE THE DIOCESE.			
8. Domestic Missions- -			
9. Foreign Missions - -			
10. Church Building Fund -			
11. For the Rector to distribute among above funds as he may deem it best - - -			

(Sign Name here) .....

Address.....

P. S.—Return this Pledge to the Rector at once, by placing it on the Alms basin.

I. THE LAW. Upon the first day of the week let EVERY ONE OF YOU lay by him in store as God hath prospered him. (I Cor. xvi:2)

II. THE PROMISE. He that soweth little shall reap little, and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly or of necessity; for God loveth a CHEERFUL GIVER (Prov. xix:17.)

When these are returned, I file them for reference. Then in a blank book we write the names of contributors and the amount of the monthly offering, and distribute it as desired.

I claim for this system, (1) that it is simple, (2) that it is effective, (3) that it interests the contributors concerning the work to which they give their offerings. Under this plan the contributions of the parish have been more than trebled, and will at the end of the year show a *per capita* offering of about five dollars, probably more, and this without being compelled every Sunday "to talk money."

THE LIVING CHURCH.

SUBSCRIPTION DEPARTMENT.

During January and February, THE LIVING CHURCH offers special inducements to local canvassers. On examination of the following list it will be seen that by a little exertion a church or choir guild may secure needed articles of furniture or decoration, for chancel, library, choir room, and study. Any bright boy or girl, indeed, with the endorsement of the rector, can work for the church in this way and secure these articles as memorials or offerings. Only one person in each parish will be entitled to work under this offer. Money must in all cases accompany the orders, $2.00 for each name, but the choice may be deferred until the work is all done.

It is hoped that rectors will kindly aid in this work by commending it from the chancel as one in which they take an interest, and in which the parish will profit.

A clergyman writes: "Our Hymn board arrived here on Saturday, and it is a splendid piece of Church furniture. It is far larger and better than we expected, and everybody is delighted with it. We have gained in two ways, viz, getting the Hymn board, and also (which is of the greatest importance to the parish) getting more readers of THE LIVING CHURCH. I consider THE LIVING CHURCH of great importance in my parish, for people can't be readers of it very long and not improve in Churchmanship. I always try to introduce my people to subscribe for it. Please accept our thanks for your generous gift."

The regular cash commission at all seasons is 50 cents for each new subscription. Those who prefer to work for this may do so.

The following offers, it should be understood, are for *new* subscriptions secured and paid within the time specified:

No. 1. FOR 2 SUBSCRIPTIONS—
1 Alms Basin, plush centre;
or 1 Pr. of Flower Holders;
or 1 Altar Desk, wood;
or 1 Ivory Cross, 1½ in. high.

No. 2. FOR 4 SUBSCRIPTIONS—
1 Pair Altar Vases. 5 in. high;
or 1 Hymn Board, No. 844;
or 1 Pair Alms Basins, wood;
or 1 Bread Cutter and Knife in Case;
or 1 Pair Glass Cruets;
or 1 Chalice Spoon, Silver.

No 3. FOR 6 SUBSCRIPTIONS—
1 Pr. Altar Vases, 7½ in. high, No 1;
or 1 Pr. Vesper Lights, 3 Branches;
or 1 Credence Shelf;
or 1 Alms Chest;
or 1 Silver Baptismal Shell;
or 1 Silk Banner;
or Nos. 1 and 2 (above).

No. 4. FOR 8 SUBSCRIPTIONS—
1 Lectern. wood;
or 1 Pr. Altar Vases, 7½ in high, No 2;
or 1 Silver and Pearl Baptismal Shell;
or 1 Brass Altar Desk, No 1;
or 1 Pulpit Lamp;
or 2 Reversible Silk Stoles, 4 Colors;
or Nos. 1 and 3 (above).

No. 5. FOR 10 SUBSCRIPTIONS—
1 Pr. Altar Vases, 9 in. high;
or 1 Brass Altar Desk, No. 2;
or 1 Hymn Board, No. 191:
or 1 Altar Cross, 16 in. high;
or 1 Prayer Desk;
or 1 Silk Banner;
or Nos. 1 and 4 (above).

No. 6. FOR 15 SUBSCRIPTIONS—
1 Font, wood;
or 1 Processional Cross;
or 1 Pr. Vesper Lights, 5 Branch;
or 1 Brass Alms Basin;
or 1 Apostle Spoon, silver and gold;
or 2 Silk Chalice Veils and Burses, reversible, 4 colors;
or Nos. 1, 2, and 4 (above).

No. 7. FOR 20 SUBSCRIPTIONS—
1 Bishop's Chair;
or 1 Stall and Prayer Desk;
or 1 Brass Altar Desk, No. 3;
or 1 Pr. Vesper Lights, 7 Branch;
or 1 Processional Cross and Staff;
or Nos. 1, 2, 3, and 4 (above).

No. 8. FOR 30 SUBSCRIPTIONS—
1 Altar, wood;
or 1 Pro. Cross, jewelled;
or 1 Altar Cross, 22 in. high;
or 1 Font Jug, polished Brass;
or 1 Silk Banner;
or 1 Pr. Altar Vases;
or Nos. 5 and 7 (above).

No. 9. FOR 50 SUBSCRIPTIONS—
1 Altar Cross, 30 in. high;
or 1 Alms Basin, silver-plated;
or 1 Altar Cross, 36 inches high;
or Nos. 7 and 8 (above).

No 10. FOR 100 SUBSCRIPTIONS—
1 Meneely Bell, 350 lbs.;
or 1 Cabinet Organ;
or 1 Brass Lectern, oak shelf;
or Nos. 7, 8, and 9 (above).

Other combinations may be made, enabling parishes to secure what is most needed for the church.

Address
REV. C. W. LEFFINGWELL,
Editor and Proprietor.

PERSONAL MENTION

The P. O. address of the Rev. Theo. C. Gambrall, D. D., is changed from Tracey's Landing, Md., to Dorsey's, Howard Co., Md.

The Rev. John C. Hewlett has accepted the rectorship of Christ church, Jersey City, N. J. His address is 53 Madison ave., Jersey City.

The Rev. Geo. A. Holbrook became rector of St. Barnabas, Troy, N. Y., on Quinquagesima Sunday, and may be addressed at 3243 Sixth ave., Troy, N.Y.

The Rev. W. E. Daw has resigned the rectorship of Grace church, Crosswicks, N. J., and accepted that of Christ church, Towanda, Pa.

After March 1st, the Rev. Quincy Ewing, of Trinity Cathedral, Cleveland, will assist Dr. Holland at St. George's, St. Louis.

ORDINATIONS.

Septuagesima Sunday, Bishop Knickerbacker held an ordination in Grace cathedral, ordaining Mr. John Braun to the diaconate, and the Rev. Jas. J. Purcell to the priesthood. Mr. Braun was presented by the Rev. Mr. Bangor, and Mr. Purcell, by the Rev. G. E. Swan. Father Hall preached the sermon. Holy Communion was celebrated by the Bishop. Mr. Braun is from the Presbyterians. He is doing excellent work in St. George's mission, Indianapolis. Mr. Purcell was for nine years a Lutheran minister. He is ministering in Frankfort and Delphi.

Sunday, February 1st, at Trinity church, Mobile, Alabama, the Rev. Walter C. Whitaker and the Rev. Percy W. Jones were ordained to the priesthood by Bishop Wilmer. Morning Prayer was held by the Rev. George Upton. The Te Deum, which was sung, was composed by Mr. L. F. Whitaker, father of Rev. Walter C. Whitaker. The ordination sermon was preached by Rev. Vardry McBee, and dealt principally with the institution of the priesthood. The Rev. J. L. Lancaster presented the candidates. All the clergy present joined in the laying on of hands. The service closed with the celebration of the Holy Communion, the Bishop being celebrant. Mr. Whitaker has been in charge of the church of the Holy Innocents at Auburn. He has now accepted a call to the church of the Holy Comforter in Montgomery. Mr. Jones has worked as a missionary in the diocese of Alabama for nineteen months past, and has been in charge of St. Paul's church, Whistler, since last summer.

TO CORRESPONDENTS.

R. P. KENDALL.—Write to Rev P. Macfarlane, 124, Bible House, New York City.

B. A. W.—The alb, stole, and chasuble are the Eucharistic vestments. They are quite generally used. Incense is used in a few churches. Fonts may be made on order, of size suitable for immersions. Chapin's Primitive Church, and others, give lists of Bishops.

CHURCHMAN.—We have not seen the book, and could not say if it is adapted to the special purpose you mention.

G. M.—1. The Greek and Armenian Churches are not in communion with the Church of England, but the existing relations are friendly. 2. The seven gifts of the Holy Spirit are mentioned in the prayer before the laying on of hands in the Confirmation Office. They are Wisdom, Understanding, Counsel, Ghostly Strength, Knowledge, Godliness, and Holy Fear. 3. The doctrine of the Real Presence cannot be directly proved from the Creed. It is one of the practical aspects of the Incarnation. The doctrine was not disputed in the early Church and hence was not explicitly set forth in the Creed, which touches chiefly those points about which controversy had arisen. These points were, however, fundamental, and are the basis of all the rest. In this way all Catholic doctrine is implicitly involved in the Creed.

OBITUARY.

MERRILL.—Entered into the rest of Paradise, on Jan. 30, 1891, Carrie C., the beloved wife of Mr. Edw. H. Merrill, of York, Neb. Mrs. Merrill was born June 18, 1840, and in her later life became a faithful and devoted member of the Church. Many friends mourn her loss and sympathize with the bereaved husband.

"The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

MERRY.—Entered into Paradise in Communion of the Catholic Church on the morning of the 31st of Jan. 91, at her home in Stillwater, Minn., aged 24 years and 11 months and 10 days, Ella, wife of Chas. W. Merry, and daughter of Hon. John McKusick. God called her and she obeyed His summons.

HARDING.—On Tuesday morning, Jan. 13, 1892, in Kinston, N. C., the Rev. Israel Harding, in the 62nd year of his age. He was a native of N. Carolina, and for over 30 years a faithful and untiring missionary of the Church in the eastern counties of the State

HALLAM.—In Meriden, Conn., on Jan. 27th, Mrs. P. A. Hallam, widow of the Rev. Robert A. Hallam, D. D

IN MEMORIAM.

PATRICK.—Died in Dublin, Texas, Jan. 9, 1891, William B. Patrick, son of the Rev. W. W. and Mrs. L. J. Patrick, aged 23 years, 7 months, and 9 days.

The death of William B. Patrick is shrouded in mystery and deepest sadness. He was a young man of bright promise, was happy in his home life, and was prosperous in business. There was much to stimulate him to noble effort. And yet like a flash of lightning in a clear sky, the crash came and he bowed his head and died. He failed to return to his home on the evening of the 8th of Jan., and the next morning was found in his place of business, unconscious from the effects of an opiate, from which he never recovered. It is supposed by some that he took the drug voluntarily, and for the purpose of producing death, but to say the least of it, this is improbable. He had much to live for and no good reason can be assigned for such a terrible act. It may be that eternity alone will lift the cloud which overhangs this sad scene.

For more than seven years he had been a communicant in the Church and was earnest and devoted in his Christian duties. True it is, as in many cases, he had his faults and grieved the Holy Spirit but like David and Peter, he repented and wept bitterly. The Sunday preceding his death he joined heartily in the services of the Church and received the Sacrament of the Body and Blood of Christ. The great and mighty God and Father of all "doeth all things well." His mercy is everlasting. He knows the motive and He remembereth that we are but dust, and for Christ's sake he deals with us in tenderest compassion. For a time the bereaved ones must linger and suffer, but the day is not distant when they shall be permitted to join the loved one "gone before," where tears are never shed and parting is no more.

One by one our hopes grow brighter,
As we near the shining shore,
For we know across the river
Wait the loved ones gone before.

F. N. W.

OFFICIAL.

THE Church Congress of 1891 will be held at Rhyl, in North Wales, Oct. 6, 7, 8, 9. Address all communications and suggestions to the Hon. Secretary, Church Congress Office, Rhyl, England.

APPEALS.

EMMANUEL church, Memphis, a mission to colored people asks for immediate help to enable the clergy to carry on the work. A parochial school is already begun, and in February a house will be rented and a few lads taken into the household to be educated. It is hoped that this may be the beginning of a large school, and we now ask for contributions to the amount of $25 per month until the mission is placed on a more permanent basis. Contributions will be received (and acknowledged in THE LIVING CHURCH when it is thought necessary) by the priest in charge.

REV. HENRY R. SARGENT
Emmanuel Clergy House, 254 3rd st.,
Memphis, Tenn.

Acknowledgment: A. L. B., $50.

THE Order of Brothers of Nazareth (incorporated), earnestly appeal to Churchmen and others interested in charitable work, for funds to aid them in placing permanent buildings upon land recently given to them; $35,000 is needed to erect a house for the Brothers, a Home for Consumptive Boys, a building for educational and industrial training for boys, and a chapel.

Brother Gilbert, Superior of the Brotherhood, 521. East 120th st., New York, will gladly furnish all further information desired.

Visitor—The Rt. Rev. H. C. Potter, D. D., LL. D
Treasurer—Mr. Edw'd P. Peers, President Twelfth Ward Bank, 153 East 125th st.
Assistant Treasurer—Brother Gilbert, Superior O. B. N., 521 East 120th st.
Finance Committee—Mr. Donald McLean, Attorney and Counsellor-at-law, 170 Broadway: Mr. V. M. Davis, Assistant District Attorney, 32 Chambers st., 109 West 129th st.

TO THE WISE-HEARTED IN THE CHURCH EVERYWHERE.

Funds are required for German work in the diocese of Milwaukee. The centre of the work will be the cathedral, and a strict account will be rendered through this paper for all money received and disbursed. Wisconsin is the German State, and the time is ripe for great results to answer earnest labor. The new edition of the German Prayer Book has been received with great favor. We need stipends for missionaries.

G. MOTT WILLIAMS,
Dean of All Saints' Cathedral.

Approved by me,
C. F. KNIGHT.
Bishop of Milwaukee.

THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored. Remittances should be made payable to MR GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D. General Secretary, 22 Bible House, New York.

All children are invited to join the Children's Lenten Offering for General Missions. Lenten Offering boxes will be sent without charge upon application to 22, Bible House, New York.

CHURCH CHOIR GUILD.
(American Church Branch.)

For the rev. clergy, organists, choirmasters, etc. and devoted to the interests of the music of the Church. Full information supplied and applications for membership received by (*pro tem*) H. W. DIAMOND, Fellow and Sub-warden, Leavenworth, Kansas.

MISCELLANEOUS.

ORGANIST.—A choirmaster (English), good player, desires a position. Thoroughly understands the training of boys' voices. Reference to clergy and others. A. B., care W. H. BOWER & Co., 1102 Chestnut St., Philadelphia, Pa.

WANTED.—An Assistant Minister, in deacon's or priest's orders, for a large parish in a city of 50,000 inhabitants. Must be a Sunday-school worker. Address RECTOR, care of LIVING CHURCH.

WANTED.—The following diocesan journals to complete files: Albany, 1888; Alabama, 1887; Kentucky, 1889; Minnesota, 1883; Nebraska, 1884; North California, 1886', 87, '88; Ohio. 1885, '87, '88; Texas, (North), 1888, 89, '90; Texas, 1884, '85, '86, '88; Vermont, 1890. Please forward to the REV. E. H. RUDD, secretary, Knoxville, Ill.

FOR RENT.—In Sewanee, Tenn, nine-room dwelling, ready furnished. Few minutes' walk of chapel. Address, W. A. GIBSON, Box 410, Florence, Ala.

RE-ENGAGEMENT desired as organist and choirmaster by experienced young man. Good references, moderate salary. Give particulars. Address "C," care THE LIVING CHURCH.

A CULTIVATED organist and choirmaster of 15 years. (English and American) experience desires an appointment. References and testimonials. "ORGANIST," 830 Warren ave., Chicago, Ill.

AN American organist, of long experience with both chorus and vested choir, desires an engagement after Easter. Churchman; communicant; best of references. Correspondence invited. Address A. M., care this office.

WANTED.—Position as organist and choirmaster in or near the city of Chicago. References, prominent clergymen of Chicago. Address A. B., care THE LIVING CHURCH.

THE St. Agnes' Guild of Calvary church, Chicago, furnish vestments, embroideries, etc. For estimates address the Rev. W. H. MOORE, 975 Monroe st.

SANITARIUM.—The health-resort at Kenosha, Wis., on Lake Michigan (established 35 years), offers special inducements to patients for the fall and winter. New building, modern improvements. (elevator, gas, etc.), hot-water heating. Elegant accommodations. Chronic diseases; nervous diseases; diseases of women. Address THE PENNOYER SANITARIUM, N. A. PENNOYER, M. D., Manager.

CHOIR AND STUDY.

CALENDAR—FEBRUARY, 1891.

15. 1st Sunday in Lent.	Violet
18. EMBER DAY.	
20. " "	
21. " "	
22. 2nd Sunday in Lent.	Violet
24. ST. MATTHIAS.	Red

CHORAL DIRECTORY.

FIRST SUNDAY IN LENT.

TRINITY CATHEDRAL, Cleveland, O., vested, W. B. Trott, organist Canticles and *Benedicite*, Gregorian; *Kyrie*, Tours in F; offertory anthem. "O Saviour of the world," Goss; *Sanctus*, Wesley in F; Evening, choral: Canticles, Tozer in F; anthem, "Unto Thee have I cried."

ST. JAMES, Chicago, vested, Wm. Smedley, choirmaster. Matins plain; ante-Communion, Gounod: offertory, "Lamb of God, Thou Who takest away the sins of the world," H. W. Fairlamb. P. M.: Canticles, Gregorian: anthem, "Come, ye children," Sullivan.

TRINITY CHURCH, New York, vested, Dr Messiter, organist. *Benedicite* and *Benedictus*, Cobb in G; anthem, "Enter not into judgment," Atwood. *Kyrie*, *Sanctus*, *Agnus*, Monk in C; offertory, "Happy are we," Gounod. P M: *Magnificat* and *Nunc Dimittis*, King in F.

ST. CHRYSOSTOM'S CHAPEL, Trinity parish, New York, vested, W. A. Raboch, organist High Celebration: Communion Service, full, Cherubini; offertory, Psalm cxxx: 1, 2, 3. Evensong: Psalter, Plain-song; Canticles, Raboch; offertory, "For there is mercy with Thee," Gounod.

ST. BARTHOLOMEW'S, New York, quartette and chorus, Richard H. Warren, organist. *Venite*, plain song; *Benedicite* and *Benedictus*, plain-song, C Villiers-Stanford; offertory anthem, "As pants the hart," Spohr. P. M.: Canticles, Anglican.

ST. JAMES, New York, vested, Geo. Edward Stubbs, organist. Canticles chanted; *Te Deum* read during Lent; offertory, "Come unto Me, all ye that labor, and are heavy laden," H R. Coudrey; postlude, Gaul. Evensong: Canticles, J. S. B. Hodges, D. D.; anthem, "Eye hath not seen," Dr. Arnold. P. S.—At Evensong, Quinquagesima, the monthly festival service, was given, with augmented choir: Processional, "Sing praise to God Who reigns above," to a tune composed by Dr. Garrett for the 26th festival of St. James' church; anthem, *The Shunamite*, a sacred cantata, by Dr. Garrett; offertory, "I was glad when they said unto me," Dr. Elvey.

ST. MARK'S, Philadelphia, vested, Minton Pyne, organist. Litany, Tallis-Barnby; Introit, Ps. xxxii, plain-song; Communion Service, Hartford Lloyd in Eb; offertory, "If with your whole hearts," Spohr. First Evensong: Psalms, plain-song: Canticles, Barnby in E; anthem, "Remember now thy Creator," Dr. Steggall.

ST. PAUL'S Washington, D. C., vested, D. B MacLeod, organist. Communion Service, Tallis in F; offertory, "God so loved the world," Stainer. Evensong: Canticles, Gregorian.

CHURCH OF THE HOLY TRINITY, Middletown, Conn., vested, H. de Koven Rider, organist. Canticles, Gregorian - Anglican; offertory, "Lord, for Thy tender mercies' sake," Farrant. P. M.: Canticles, Gregorian; anthem, "Here by Babylon's wave," Gounod.

TRINITY CHURCH, Bridgeport, Conn, vested, E. M. Jackson, organist, James Baker, choirmaster. High Celebration: Introit, Ps. xxii, Gregorian; Communion Service, "*Missa Quinti Toni*," Brown; offertory, solo and chorus, "Turn Thy face from my sins," Attwood; post-Communion, "Thou feedest Thine own people," Dr. Messiter. Evensong: Psalter and Canticles, Gregorian: anthem, "Blessed Jesus, fount of mercy," Dvorak (*Stabat Mater*); offertory, "Seek ye the Lord," Roberts; *Miserere*, Ps. li., Stainer-Gregorian.

CHURCH OF THE HOLY TRINITY, New Haven, Conn., vested, Wm. R. Hedden, organist. Canticles and *Benedicite*, Tallis-Martin, Gregorian; offertory, "Saviour, source of every blessing, Mozart; organ prelude, Prayer,—Guilmant; postlude, Introduction to "The Passion," Haydn. P.M.: Canticles, Gregorian; anthem, "All ye who weep, O come to Me," Gounod.

CHRIST CHURCH, Elizabeth, N. J., vested, J. S. Bennett, Jr., organist. Choral Celebration: Communion Service, plain-song; *Benedictus qui Venit* and *Agnus Dei*, Gilbert; Choral Evensong: Psalms and Canticles, Gregorian; anthem, "Lord, for Thy tender mercies' sake," Farrant; offertory, *Magnificat*, Gilbert in C.

ST. PETER'S, Morristown, N. J., vested, Alfred S. Baker, organist. Canticles, *Benedicite*, Anglican; Introit, 'Jesu, Word of God Incarnate." Gounod; Communion Service, Garrett in D; offertory, "Lord, for Thy tender mercies' sake," Farrant. P. M.: Canticles, Garrett in F: anthem, "By the waters of Babylon," Boyce; Choral Litany.

TRINITY CHURCH, Columbus, O., Julius G. Bierck, organist. Canticles, Gregorian; *Benedicite*, Best in C: offertory, "Jesu, Word of God Incarnate," Gounod. P. M.: Versicles, Tallis; Canticles, Bunnett in F; offertory, "Seek ye the Lord," Dr. Roberts.

ALL SAINTS, Omaha Neb., vested. *Venite*, Gregorian: *Benedicite* and *Benedictus*, Florio, Bb and C; anthem, "I will arise," Florio; ante-Communion, Florio; Evensong: Psalms, Gregorian; Canticles, Dr. Goss in C; anthem, "O Lord, why sleepest Thou," Reay.

Catholic liturgics require for the season of Lent that the choral offices of the Church be adjusted to their penitential spirit. The key-note is given unmistakably in the services for Ash Wednesday, and this key-note is echoed and re-echoed with deepening solemnity until the Te ebræ of Maundy Thursday. The fathers of our American Catholic ritual have been of one mind and practice in this matter. Bishop Hobart, Bishop Whittingham, Dr. Wm. Croswell, Bishop Doane, of New Jersey, Bishop Coxe, and the devoted band of priests who joined hands with them fifty years ago, with one consent established the "use" of our Lenten choral worship. It was ascetic and deprecatory, throughout; a realism of contrition sobbed through the ritual, week in and out. It was unspeakably deeper and more penetrating than merely æsthetic or dramatic sorrow. It approximated very closely the tearful actuality itself. But choirs and choirmasters of our day, even where Catholic usages and old-time traditions of Holy Church are presumably held in reverence, too often judge and act in what would appear to be a revolutionary and rebellious spirit. The stirring processional breaks clamorously in upon the subdued devotions of the faithful. The "minor" is no longer the accepted symbol of lamentation and exceeding sorrow because of sin. *Benedicite* is proclaimed with boisterous relays of exulting "Anglicans" *Benedictus* as well as the canticles for Evensong are given with elaborated anthem settings. There are grand offertories and the usual quota of impressive anthems. There are solos and delicious choral "effects" of daintily grouped artist voices. The great congregation, in short, rejoices in its wonted symposium of choral festivities. There are grand "Masses," Mozart, Haydn, Stainer, Tours, and the rest, artistic and commanding. So that no Christian soul need taste the bitterness or feel the rigors of a true Lenten worship from the first Sunday in Advent until its re-appearance in the calendar.

The ritual ought to correct all this. Catholic devotion and liturgic consistency should rebuke this hankering after luxurious confections and recreations throughout all these Lenten Sundays. Most shallow and impertinent of all is the flimsy gloss that the Sundays of Lent are merely interpolations foreign from its spirit and lying well out of its profound solemnities; in short, that there are no Lenten Sundays in Lent, and that each separate Sunday is a privileged carnival of musical exhilaration, despite the purple vestments and the unadorned sanctuary. Lent is the season of *Miserere*, of *De Profundis*, for *Agnus Dei*, for solemn litanies and lamentations. The choir is to weep with the priest, between the porch and the altar. There should be hushed sobriety of voicing, grave solemnities of chant and tune. The anthem should no more be heard. Unisons, monotone, plain-song, with austere simple tunes, should make up the substance of choral and congregational worship. It is a good time to study chanting and the distinct and impressive musical recitation of Psalms and other sacred Scripture. As signs of the solemn season already at hand, our Service Kalendars are by no means hopeful or reassuring. A dozen single Anglican chants (when Gregorians are not in favor), with low-running quiet melodies within reach of all voices, will answer all requirements during Lent. When the organist and choir wish and invite congregational participation, these will be quickly learned and generally sung. So of the few simple plain tunes that should serve for a Lenten repertory, the dearly loved "old tunes" will be universally welcomed, as Arlington, Hamburg, Olmutz, Boylston, Federal St., Quebec, Hursley, Spanish Hymn, Bethany, Missionary Chant, Ward, Hebron, Mear, Park St., Redhead, Marlow, St. Agnes, and so on. No congregation need be voiceless, and no worship empty; and there need be but little of vicarious and deputed worship during this holy season, if the season be heartily accepted and righteously interpreted.

The musical world of New York is much disturbed by the engagement of Mr. Henry Abbey, at the Metropolitan Opera House, N.Y., and the consequent displacement of classic and German opera, by Italian and French, for the coming year. The disappointment and chagrin are deep and widely spread. Already the present director has, as an economic measure, departed from the course marked out, and has brought forward the Wagner Epics, with great frequency, Lohengrin, the Meistersingers, and lastly Siegfried. Immense audiences have packed the great building, many hundreds standing, while storms of enthusiasm have swept the house at every performance, with unprecedented outbursts of applause for the artists and Conductor Seidl. An irresistible personal element of protest against projected changes, and an implicit demand for the presentation of Wagner by some acceptable conductor, somewhere in New York yearly, alone explains this remarkable demonstration.

The Rev. Dr. Hodges, long ago, made Churchmen and Church congregations his debtors, through the occasional tune, chant, or anthem, which he permitted to escape the seclusion of his own choir. His productions have been thus far occasional, because they are the children of a poetic inspiration, and such inspiration is occasional; but they have found their way to the affections of the people, and so have entered deeply and permanently into their devotions. No tune has become so universally precious to Church people as Dr. Hodges' incomparable setting for the Eucharistic hymn: 'Bread of the world in mercy broken;" and a great critic has said, perhaps more ingeniously than soundly, that "the tune has carried and preserved the hymn," during the revisals of the Hymnal Committee. At any rate, the breath of holy worship is in the tune, and that same breath is felt more or less fervently in whatever the Dr. has written. We shall all rejoice, then, that these hitherto fugitive and widely-scattered compositions are at length to be brought together. The firm of James Pott & Co., New York, have the work in preparation. It is to be published by subscription, at one dollar per copy, and should the reverend clergy, with the laity, who have drawn joy and spiritual refreshment from the great Eucharistic hymn-tune, promptly send in their names a richly-merited success speedily awaits the forthcoming volume.

It is announced that Mrs. Jeannette M. Thurber, of the National Conservatory Association, has undertaken the organization of a new orchestral society to be located in New York on a permanent financial basis, for the weekly delivery of instructive rehearsals and concerts. Mr. Schwab, the enterprising concert manager, it is stated, is charged with the selection of the new director from among the European celebrities. Mrs. Thurber's characteristic energy and perseverance are this time engaged in the right direction, and already assure the success of the enterprise. This will be in effect, a second proprietary orchestral society, like the famous Boston Symphony, only its offices will be confined to New York.

MAGAZINES AND REVIEWS.

Our readers who keep up with leading art topics should not overlook a paper on "Velasquez and his King," by H. Arthur Kennedy, in *The Nineteenth Century*, January, having chiefly for its text, Don Adrian Pulido-Jareja, the doughty Admiral, whose splendid portrait by Velasquez appeared in an excellent etching, mezzo-tint, in *The Portfolio*, for January. In the same *Nineteenth Century*, "Random Roaming," by the Rev. Dr. Jessopp, is a rare study in graphic, vitalized description. Dr. Jessopp gathers up in the familiar retrospection and converse of a consummate antiquarian the ancient waymarks of civilization that skirt the southern coasts of England, until the ancient towns and seaports seem quickened with all the lives of the teeming past. Here is description that describes while it satisfies the hungry student.

Harper's Magazine, February, may well pass for one of the exceptionally strong numbers. The very frontispiece, a spirited reproduction after Sargent's already celebrated portrait of Edmund Booth, now at the Players' Club House, in Gramercy Park, N. Y., gives us pause; flanked as it is, by a group of heroic verses by Thomas Bailey Aldrich, in well-tempered eulogy of the great tragedian. "Finland" in two parts by Dr. Lansdell and Albert Edelfeldt, has the charm of novelty, with the lively interest of a very graphic portrayal of landscape, peoples, places, and social manners and institutions. Few living writers possess the firmness of handling and that scholarly facility in dealing with broad subjects, demanded in such an overwhelming venture as "The Heart of the Desert," including the Canon System of the Colorado. Mr. Warner may be said to have adequately introduced this astonishing and well-nigh indescribable region to the reading public. The co operative artists and engravers have rendered excellent service. Another great stretch of description, though a bleak episode of south polar wandering by sea and land, is Theodore Child's paper on Smyth's Channel and the Straits of Magellan, patient, plodding, exact, and dismal. One hardly recognizes the brilliant stylist whose pen usually trickles with all the finesse and

fantastic witchery of Parisian literary art, as *e. g.*, see p.20 of the New York *Sun*, Jan. 25th, where Mr. Child in his own inimitable way, discourses on the Bill Posters of Paris, and their wonderful illustrative art, these papers together disclosing an almost unenviable versatility. "The Heroic Adventures of Mr. Boudin," is a double illustration of the pictorial and illustrative genius of Thackeray, whose pencil was not less humorous than his pen, and the shrewd pungent literary intelligence of his daughter, Anne Thackeray Ritchie. "The Editor's Study" grows upon us month in and out in the dignity, manliness, and searching integrity of purpose, both in analysis and in elucidation of great themes. No better, stronger English is found anywhere, and our student readers would do well to study it.

Scribner's Magazine opens with a painstaking study of "Mount Washington in Winter," by Edward L. Wilson, who in collaboration with his friend, Benjamin W. Kilburn, and a well-managed camera, has accomplished five ascents and descents between 1870 and 1886, bringing away for the engraver a great number of photographic transcriptions of upper-air and above-the-cloud scenery, on which very few have ever gazed. Apart from the strange interest of these hitherto unrecorded phenomena of an almost inaccessible world of outlook, we have much scientific information equally strange and interesting. Edith Wharton has apostrophized in mellifluous verse, "The Tomb of Ilario Giungi," a monumental memorial of exquisite grace, in the cathedral of Lucca. Sir Edwin continues thus far the most helpful expositor of social life in Japan in his third paper, "Japonica," which is garnished with some musical lines elicited by the charms of "The Musmee," or prettily-mannered serving woman. Sir Edwin is sufficiently orientalized to understand those subtle distinctions and idiosyncracies of this most interesting people that elude the notice of ordinary travellers; a people, indeed, that are more inscrutable than even their most musical language. Unhappily, Robert Blum's sloppy and scarcely-intelligible drawings, with a single exception or two, add little to the elucidation of the text. J Scott Keltie reviews the African explorations, recalling the illustrious succession of modern heroes whose labors have accumulated such treasures of geographic and ethnic learning. The portraits, beginning with Livingstone, the frontispiece, are carefully executed. "A Box of Autographs, with reproductions of autographs in the author's collection," is the subject of an agreeable chapter of gossip, mostly on well-worn topics, by Richard Henry Stoddard; the chief novelty of which is to be looked for in the various texts as they are reproduced. We are greatly indebted to editorial enterprise for the paper on "Neopolitan Art, Michetti," by A. F. Jacassy, who introduces a new and leading light in the art world, in a delightful and keenly-appreciative study. The accompanying illustrations are penetrated with a new and masterly personality of whom we would know and see much more. His productions, however, are not likely to reach our collectors or dealers through the ordinary channels, and at the best we can only hope that photogravures of his more important productions may some day find their way across the ocean. With such men already in view, it is not too much to hope that such men as Botticelli and the Robbias may again take their places in living art.

The Atlantic Monthly places "Some unpublished letters of Charles and Mary Lamb" on the fore-front of its title page, as the notable number in its table of contents. While the least remnant that has the touch of Charles Lamb's pen, must have a tender and definite interest, these letters add little or nothing to the existing literary portrait of one of the most pathetic and memorable of the last generation of English writers. Mr. Royce keeps his promise and sends in the second paper of his "Two Philosophers of the Paradoxical," of whom Hegel was first, and the ill-omened and ill-fated Schopenhauer is the second, himself, a life-long tangle of paradoxes, some painful, some disgusting; his impious definition of his own system, that "his pessimism is simply the doctrine of the 'Imitation' (a Kempis) with the glory of God omitted," indelibly brands him, and spares Churchmen the worry of further inquiry. Why so clever an analyst as Mr. Royce should be at the pains of re-stating a bewildered theorist who is his own standing refutation, seems passing strange. "The New England Meeting-House," by Alice Morse Earl, is an entertaining resume of the tradition that attends this venerable and deeply interesting subject. The Contributor's Club is unusually vivacious, and traverses a wide range of miscellany.

For Notices of other Magazines, New Music, and Books, see pages 762 and 763.

THE VACATION CLUB.

BY ADA J. TODD, PH. D.

I.

One summer, a few years ago, during vacation, a party of bright young people found themselves together in a roomy old farm-house arranged to receive summer boarders, situated in one of the New England States, near the sea. In the same refuge from city toil and heat, was a lady whose face had lost the bloom of youth, but whose heart was still as warm and sympathetic as in girlhood. Having no family ties, and early tiring of society life, she had fostered a natural tendency to the observation and study of nature, and without pedantry but simply from her own interest and appreciation of the beautiful things that God "hath prepared" for us, she was always eager to show them to others.

One day, just after they had become acquainted, the young people were watching from the piazza while the twilight deepened, she heard a dark-eyed girl, who was called Bess, proposing that they should do something "different" this summer.

"I'm so tired of tennis and croquet, and fancy work," she said. "Is there not anything new?"

No one seemed able to suggest anything but the usual round peculiar to "summer resorts," and the discontent deepened; even amateur theatricals had lost their power to charm.

Miss Lacey at once recognized her opportunity to offer these young minds some nutritious as well as palatable food, and said from her corner:

"Excuse me, but why don't you form a Natural History Club and explore these hills and fields around us?"

There was a moment's silence, and then Bess, who seemed to be the spokesman, said:

"That would be new, at any rate, and I should think it would be splendid, if we only knew how."

"It would give me great pleasure if I could be of service to you," said Miss Lacey, and the thanks were profuse and sincere.

"But I'm afraid, Miss Lacey," said Will Bentley, who rejoiced in the fact that he had just been admitted to college without conditions, "I'm afraid you'll have to do all the work. I don't know anything but Latin and Greek."

"There are no languages more valuable in mental cultivation," she answered, "and I am glad you are taking a classical course. Life is long enough for a variety of work, and you will find time for other things, by and by, when your mind has learned to work. Meantime, it would be pleasant and healthful, as well as instructive, for you all to make such investigation as may come within our reach this summer. The two months will be pleasant to look back upon, if we have learned something while we have been amused."

"I should like it above all things," said Grace.

Nell and the others echoed her words, so it was arranged that Miss Lacey should present a plan of action next day. She chose Bess and Will to help her, and then proposed this: Twice a week, on Tuesdays and Fridays, they should make excursions to points likely to be interesting and fruitful in specimens; and in the interval, especially in rainy weather, they should study and discuss their material, and make collections. If, after some general work, any one developed a taste in any particular study, he could look after that, but the object of "The Vacation Club" as they decided it should be named, should be to study the natural history of Riverdale.

"What does that include, Miss Lacey?"

"Primarily the flora, fauna, and mineralia; incidentally, the geological formation, heavenly bodies to be seen in this latitude, and any physical phenomena that may come under our observation. I think we will confine our researches mainly within a radius of ten miles; and I suppose," she added thoughtfully, "that if we should live to old age and come here every summer, we should not be able to exhaust nature's resources in even this little circle of ten miles."

The next day, which was Friday, was stormy, and great was the disappointment, for when the young people plan to do anything, an interruption seems intolerable. Miss Lacey was prepared for this, however, and suggested they should prepare a simple outfit which they would find useful in their excursions; a pocket-knife, a net for butterflies, and a heavier one for dredging in ponds, hand-magnifier, collecting bottle, basket, and a stick with hooked end for pulling down anything out of reach. She herself would furnish a cyanide bottle for killing insects, and one filled with alcohol; a hammer and chisel for geological work, and a little case of acids, etc., for testing. Above all things, every one must have a note book, for she wished all to keep an account of their discoveries and examinations.

When these outfits had been provided as well as circumstances permitted, she proposed that they should make a map of the country within their radius, and lay out their work by it.

By the aid of their host, they managed to locate most of the woods, swamps, water-courses, and high hills. On one side ran a wide and deep river, emptying into the sea at the south-eastern border, and their southern boundary was the sea-coast itself. Toward the northern part the land was high and rugged, and between these mountain foot-hills and the fertile low-land, were a swamp of considerable size, and a pond. Miss Lacey thought, as she looked it over, that they would indeed have material for many life times, and she earnestly hoped that she might be able to show these young girls and boys that the country is something more than rocks and soil with trees and grass on it, made for purposes of cultivation and croquet; that it contains wonders and beauties far surpassing those of art, hidden from the untrained, careless, and unloving eye, but lavishly abundant for those who know and love them. "In two months," she thought, "they will look with different eyes on these forests and fields. *'Dann sehen muss gelernt sein.'* "

The tool-room had been assigned them as a place of deposit for their specimens, and as a work-shop, and the boys quickly found some old chairs and laid boards across some upright blocks for tables.

"I will bring down my books and apparatus when you need them," said Miss Lacey; "and New York is accessible for supplies if a need should arise. But I particularly wish to show you how much can be done without expensive apparatus, how much can be seen if we will only open our eyes and look."

Towards night the clouds lifted, and the Vacation Club assembled on the piazza: the lively Bess, Nellie, Mabel, and Alice—the latter was lame and delicate, but had looked so wistful when they talked it over that Miss Lacey said she could surely be an honorary member and attend all meetings. Will Bentley, Joe, his younger brother, and their sister Grace, two young men belonging in the family who had taken great interest in their plan, Frank and Fred Harrison, twins of eighteen years, and their cousin John, who lived near by.

"We are just ten," said Mabel, a motherly, thoughtful girl, as she slipped her plump hand into the thin little hand lying on Alice's lap, and whispered, "I'll be sure to bring you everything we find, dearie."

Mabel and Nellie were sisters, but a very pretty face and much attention had fostered in the latter a vanity and selfishness which had given Mrs. Wildman, their mother, much trouble and anxious thought. It was partly on this account that she had brought them to quiet Riverdale, much to Nellie's disgust, and it was also on their account that she was glad to hear of the proposed club. To her request, that she might sometimes go with them on their shorter rambles, Miss Lacey gave pleased assent.

"Oh, dear!" said Bess, "I wish we could have begun to-day."

"So we will," said Miss Lacey.

"But it is so wet everywhere, how can we?"

"We will review a little of your school work, so we can start out fresh when it grows dry," said Miss Lacey; "and we can begin that right here. Though you all studied Natural History text books in school, if you had no practice, you probably forgot all about it when you laid away the book, and it is well to have general features clear, before we begin specializing.

"The first classification we will make is into the three great kingdoms of animals, plants, and minerals. At certain points the first two run together, and the lowest animals and highest plants resemble each other so much as to puzzle even scientists; but generally the difference is so great as to puzzle nobody. The mineral kingdom is distinguished by being without life, and therefore minerals have no organs; but plants and animals both are organic. The characteristics of animals, in all but the doubtful forms, are sensation, voluntary motion, and special organs, well defined. Animals feed upon plants or other animals that feed on plants, and they consume oxygen and give off carbonic-di-oxide; while plants have their special organs distributed over the body, are nourished by the mineral kingdom, and breathe carbonic-di-oxide, giving off oxygen. Plants, with a few exceptions, do not have sensation and motion.

"The organic kingdoms are subdivided into branches, orders, genera, and species, the last group being composed of individuals essentially alike. These divisions are not the invention of man, but exist in nature, and are marked by characteristics very plain in the first analysis, but more difficult to find without help as we proceed; that is, it is comparatively easy to determine to what kingdom, branch, or even order, an animal or plant belongs, but genus and species are puzzling; and, therefore, we have recourse to the descriptions published by naturalists in Botanies and Zoologies, to identify what we have found.

"For our use Cuvier's division of the animal kingdom will be most simple, beginning with the highest: I. Vertebrates, comprising all animals having an internal skeleton with a back-bone for its axis. II. Articulates, comprising those made of rings and having an external skeleton. III. Mollusks, soft-bodied animals. IV. Radiates, those whose parts are more or less symmetrically arranged around a vertical axis. V. Protozoa, including a vast number of beings, minute and mostly aquatic, the border-land between plants and animals.

"In the first, we classify man and all the higher animals; in the second, insects, crabs, and worms; in the third, snails, oysters, and clams; in the fourth, star fish and jelly fish; and in the fifth, corals and sponges. You look surprised, Nellie!"

"Why, Miss Lacey, is a sponge an animal."

"Yes, but what you use is only the skeleton. As in the case of the coral, the animal is dead."

"Oh!" said Nellie, and Miss Lacey continued:

"The classification of plants into orders, you will best learn by observation; indeed, it will come very simply and easily as we find them and talk about them. Now, in conclusion," she said, as the supper bell sounded, "when we go on an excursion, wear strong and plain clothes, for bogs and briers are no respecters of raiment, and select broad, low-heeled, comfortable shoes."

(*To be continued.*)

THE HOUSEHOLD.

ACROSS THE VIOLET.

BY THE REV. A. WETHERBEE.

Across the violet, fasting
Through forty Lenten days,
Teach, Lord, me self-denial
And humble songs of praise.

Across the violet, praying,
Jesus, I come to Thee
With *Miserere* chanting,
Beneath the Calvary tree.

Across the violet, weeping,
Lowly I wade the tide,
And mourn for sins committed
So near Thy wounded side.

Across the violet, kneeling
With penitential heart;
Give me Thy benediction,
And heavenly grace impart.

Across the violet, watching,
Help, Lord, my shadowy sight,
And on the Easter golden
Robe me in vesture white.

Across the violet, winding;
Temptations on my way;
Sweet Saviour, guide my footsteps,
Into eternal day.

VIRGINIA DARE.

AN AMERICAN ROMANCE OF THE 16TH CENTURY.

BY E. A. B. S.

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CHAPTER II.

"Yet in sharp hours of trial
The mighty seal must needs be prov'd:
Dread spirits wait in stern espial:—
But name thou still the Name belov'd."
—*Keble.*

There stood Master Bradford in gown and bands, his kindly face upturned as he led the prayers and psalms. He had finished reading the lesson from St. John's Gospel, when a little company entered the chapel and came straight up the aisle; first Gov. White's tall figure, then Mistress Wilkins, carrying the baby, closely followed by its father, who looked proud and happy.

Indian and white man alike arose as Master Bradford began the familiar and beautiful words of our baptismal service, and when he put the holy water on the wee brow and said, "Virginia, I baptize thee," a murmur of satisfaction ran through the little congregation. Never was queen baptized with more ceremony, or in the presence of a more loving or devoted congregation, than this little grandchild of Gov. White, who had received the name of the new country in which she was the first Christian baby born. It was because of her Baptism that on this tenth Sunday after Trinity every one in the little Roanoke colony but the child's own mother, crowded into and around the roughly made log building that served for a church or chapel.

That first house of God in our land, which now, three hundred years later, abounds in splendid churches and cathedrals, was, I fancy, as precious to Him, who values our gifts by our love, and counts worth by sacrifice, as the gorgeous temples of our day. He did not despise the roughly made house in which the Holy Presence was first celebrated; that log room where there was moss for a carpet, a great boulder for the altar, lichen and cup-moss for hangings, the font, a spring trickling through the stones; where for decorations the sweet briar and wild creeper had forced their way between the logs, and clung to the barky walls, and where the little birds often flew in for their morning hymn of praise, and the forest trees raised their arms protectingly over the holy spot, forming, as it were, a lofty cathedral arch. To those loving Eyes watching from above, that humble, square building, made by the loving hands of those first settlers as a token of their love and gratitude for bringing them safely through the mighty waters to so pleasant a port, that first chapel, I am sure, was as beautiful as are many of our richly carved and polished temples of stone.

As the service ended, the little congregation gathered outside the Governor's hut; inside, some of the principal men were talking to him, also Manteo, the Indian Chief. Gov. White was standing in the inner room by the bed; he was holding the baby in his arms and speaking very earnestly. A voice from the bed cried: "O, father, father dear, you will not leave me! do not, do not."

"Yes, Eleanor," was the reply; "God calls me back to England; I only waited to see your baby; with her you will find it less lonely, dear, and you are always brave." And, as Ananias Dare came in and bent over the bed, Gov. White walked out to the group of men waiting in the outer room. He closed the door behind him as he said: "Well, my men, I think this is a good time and place for me to tell you the plans we are to carry out."

And then, stepping to the door, that those standing outside might hear what he said, he continued: "This is our plan: I shall sail for England as soon as we can make everything ready. Some of the men will go with me, the others remain here till our return. I do not mean in this particular place, but in this wonderful new country. I do not think it would be wise to remain on this island; any of the tribes which wish to drive you away, have the advantage, being able to approach you on every side in their canoes. You are to leave Roanoke and go to the main land, and settle in a spot not held by any particular tribe Wanchese is no longer friendly; partly, I believe, because he thinks that at one time this island belonged to his tribe. However this may be, I am assured that it would be better for you to be on the mainland for many reasons, and that it would be wise for you to have nothing to do with Wanchese. When you leave Roanoke, carve on a tree that overhangs the little bay, the name of the place you have removed to; if in danger or distress, carve over the name a cross. I have drawn up the laws that are to govern you, and which will be in my room ready for you to sign to-morrow. I will leave behind me ninety-one men, the seventeen women, and eight children, and these laws are to govern them."

As the Governor saw the dissatisfied faces, he continued: "I shall return as soon as it is possible, I am sure you cannot doubt that. Am I not leaving you good security, my daughter and her child, this dear little one?"

He laid his hand on the swinging cradle in which he had put the baby; and then, raising the other hand and looking up, he said in a clear, distinct, and reverent way: "Before you all, my men, and before my God, I swear I will be faithful to you. I will do to you as I hope and pray I may be done by. I shall remember you, as I want you to remember my laws and wishes, for which we shall have to answer in the day of the great Judgment."

The men outside shuffled off, while those inside who belonged to the council, talked long with the Governor. Manteo listened, and admired the white chief's power and wisdom.

The next day the men, though they had made many threats, one by one signed the laws that were to govern the colony.

Then there came days of busy preparation for the return of the ships of England, and the comfort of those to be left behind. Another baby face appeared, and the happy family of children now numbered five. Mr. Harvey proudly brought his baby to Master Bradford to receive its name,—Elizabeth.

Then came the dreadful day when the ships weighed anchor and passed out of sight, lost forever to those who watched their departure.

When Gov White's return to England was talked of, the colonists dreaded the time of his leaving; they shrank from even thinking of it, and yet they did not begin to know what his departure meant to them. A handful of people in a great land, among savages.

Mrs. Dare grew strong very slowly; had it not been for her baby it is doubtful whether she ever would have rallied after parting with her father and husband, but that tiny face was a precious treasure, not only to the mother who watched it so lovingly, but also to every one in that little colony. There were few men, even, who did not look in at the door of the little hut sometime in the course of every day "to take a look at the baby." She would allow herself to be picked up by any one, at any time, without a murmur; in fact, the only time she had ever really cried, and then she did it with all her might, was while the Governor's ships were weighing anchor and slowly moving out of sight. Mistress Wilkins said the child was troubled with colic, but there were others who shook their heads and talked about omens and children's wonderful power of foreseeing dangers or calamities while they were too young to talk, save with angels or spirits. But, be the case what it may, the fact remains that Virginia was an exceptionally good baby, did not cry at all till she was ten days old, and never again to amount to anything. This is perhaps why baby Elizabeth Harvey was not more loved; she was from the first a delicate child and had more than her share of baby ailments and pains, and she was always crying, or just ready to begin at the slightest provocation. Some people were unkind enough to say that her mother deserved to have such a child for calling her after the Queen; that she would have just such a temper when she was grown up; while Virginia would be placid, sweet, and sunny, like the land of her name and birth.

Virginia was nearly five weeks old when the first change came into her baby life, in fact, this change was destined to affect the whole colony.

(*To be continued*).

SPEECH OF THE CONTRIBUTION BOX.

An agent had addressed the congregation, a contribution had been taken, and the pastor was about to pronoun e the benediction; when all were startled by a voice from the contribution box which the deacon had just placed on the table:

"Wait a moment, good friends, and give me a chance to speak. I have long had something on my mind, and must unburden myself. The truth is, I am much abused. Sometimes for weeks together I am allowed no part in all your Sunday services, though prayers and alms should come up together for a 'memorial before God.' But I am tucked away out of sight where I get only dust and cobwebs.

"Worse still are my grievances when I am allowed to come around from pew to pew in aid of your devotions. I always come with a heart full of good will, ready to confer on you all the great blessing of giving. Yet, oh, what treatment! I don't mean now the tricks of fun-loving boys who give me old buttons for pennies. I can put up with their mischief, especially as I never get so full but that I can carry a few buttons extra.

"But I do mean you, for one, Mr. Blind. Why do you never see me when I come? Your face is turned toward the orchestra, or you are hunting for something in the hymn book, or your head is down as though you had just then an extra touch of devotion. If it had been by accident you would have sought me after service. But you hurried out right after the benediction. How much of the benediction did you carry home? You're rightly named Blind, for none are so blind as those who won't see." (Mr. Blind here put his head down out of sight.)

"And what were you doing last night, Mr. Keeptight, after your clerks left the store? Why did you look over the money drawer for that counterfeit bill, in anticipation of the collection to-day? You thought nobody would know who put it in. But I saw you, and I'm not bound to keep your secret. I wonder if you think God doesn't know counterfeit money and counterfeit charity, too. I shall give your bill to the church mouse for his nest. That's all it's good for. No, stay; I'll keep it as a witness when God shall put you on trial for passing counterfeit money." (Mr. Keeptight turned very pale when the box spoke of a 'trial.')

"Closefist, you put in this torn bill. You knew it would be at a discount at the bank. Don't tell me it was accidental. You have done the same thing before, and it isn't for want of whole ones, either. You had better go home and read what the Rev. Dr. Malachi says in one of his discourses, about the man who brought that which was 'torn' as an offering to the Lord.

"Have you lost your large pocket-book, Bro. Prudence?" (Prudence clasps his hand suddenly on his pocket.) "Don't be alarmed. You left it at home, and brought only a little wallet, for fear, as you said, that your feelings would get the better of your judgment. You needn't be so prudent. Your benevolent feelings are the last things to get beyond your control."

"Whose turn next?" whispered the excited crowd.

"Loveself, why did you instinctly feel for your cigar case first when I came! Confess the truth, now, that you have spent more for cigars the last three months than you have contributed during the whole year.

"Where's Demas, Jr.? Oh! he isn't here to-day. He is generally missing when a collection is expected. His father, I remember, forsook Paul for love of the world.

"Drop that rich veil over your face, Mrs. Display. You'll need it to hide your blushes while I tell the congregation that you have not given me so much this year as you have paid out for those ear-rings and that point-lace handkerchief; and here, to-day, you have been thinking about buying a $500 diamond ring. And you profess to

love the Saviour, and the heathen who are perishing for want of His gospel!

"What now shall be said to you, the richest man in the whole society, a member of the church, a teacher in the Sunday school, a regular attendant at the prayer meeting? I see I don't need to name you." (Dr. Penurious is hitching nervously in his pew, in the broad aisle.) "You speak and pray well. You have much to say of sound doctrine and liberality and consecration to Christ. But, whenever you are asked to give, you always say: "I have too many calls, too many calls." Yes, but they get no answers. If you answered any of them liberally, I could excuse you. To-day you have given me one dollar, when fifty dollars would be nearer your share. You have a call to study that book which says, 'covetousness is idolatry,' and soon you'll have another 'call' which you must answer, to leave those money bags and go and settle accounts with Him who owns them all." (The perspiration starts out on the Dr.'s face, he wipes it vigorously, but has nothing to say.)

"Now I have something for you all to hear. When, at the end of last year, you footed up the contributions of the church, and said it was quite a fair sum, I ached to tell you that your pastor and ministerial secretary in the church, from their slender incomes, had given full one-third of the whole. It would have been still more, but for Bro. Whole-souled and Bro. Generous, who are always liberal. And Mrs. Humble, too, dear, good woman, let me not forget her; the five-dollar bill she put in was fragrant with prayer and love and self-denial, and shed a sweet perfume through the whole. 'She hath done what she could.' There was a quarter too, that dropped most lovingly from little fingers that had made themselves weary in earning it. Ah! dear Mary, we shall want you for a missionary by and by.

"My good friends, the agents (turning toward the pulpit),often mortify me. They are dry, don't give fresh facts, don't feel the facts they do give, or affect to feel them so much they whine and disgust folks. Or they don't know when to stop, talk an hour or more when forty minutes would open purses wider. I've seen many an X at forty minutes, changed for a V at fifty, and for an I at sixty.

"The dear pastor is sometimes too timid, and instead of seconding the agent's appeal with all his eloquence, will say that he hopes the people, though they have given to so many objects, have a little left for this good cause, when the truth is, few of them have denied themselves a pin for their contributions.

"I have one secret more to tell. I am something more than I seem to be. You think me only a wooden box—a convenience for gathering up your donations. Know, then, hat a messenger from your Saviour is here. Yes,I represent his pierced hand outstretched toward you, and your returns to me are registered as an index of your love for Him. As I pass from pew to pew I gathered something more than money. These tales of your secret history, and a thousand others, are all put on record and will be read 'in that day' before the great congregation."

The voice ceased, and the good pastor, in tones trembling with emotion, said, "Let us all pray for pardon before the benediction.—*Selected.*

ST. ELIZABETH'S INDIAN MISSION.

STANDING ROCK AGENCY,
Jan. 21, 1891.

DEAR LIVING CHURCH:—Being for the time a traveller amongst the Sioux Indians of South Dakota, it was recently my good fortune to be entertained for some days at the St. Elizabeth's mission boarding school for Indian boys and girls. This school is located near the mission house and chapel in John Grass and Gall's camp, on Oak Creek, Standing Rock Reserve. It is fifty miles from Bowdle, the railroad terminus and nearest station, on the white man's side of the Missouri, forty miles from the Standing Rock Agency,and twenty-five from Sitting Bull's now deserted camp, where recently, the fight occurred which resulted in his death and that of six brave native police with about the same number of the old Chief's followers.

The Rev. P. J. Deloria, native deacon, is in charge of the congregation at St. Elizabeth's mission. Four ladies, all from the far East, Miss M.S. Francis, principal,Miss S. DuVall, assistant, Miss Langworthy, seamstress, and Miss Pirnie, teacher, are the working force of the school, and the only white persons in the camp. Benj. McBride, a half-caste, educated in other mission schools, is their efficient outside man.

Leaving the railroad at Bowdle, one reaches this charming spot on the rolling hills along the beautifully wooded creek, by private conveyance only. Stopping by the way, he hears gratuitous warnings from settlers in that sparsely occupied country, and astonishing narratives of what the neighbors tell as to occurrences among them when they supposed all Indians were alike bad, and about to break forth, crossing the Missouri to devastate the white men's homes with blood and fire. Such stories are convincing however, only, that all the liars and savages do not live on the Indian reservation. Thus they run, in almost endless variety.

One man, while absent from home, heard that thirty dead bodies were stretched on the depot platform of the town in which he lived. He hastened back, but on nearing the place suddenly remembered that there was no depot platform at that station. He had not been restored to the bosom of his family more than half an hour, when word came to his wife that he had been murdered by the "red devils." Another ordered his wife to hitch up the team. She protested that she must look after the baby. He replied: "You put that baby down and hitch up that team, in a hurry." She placed the little one on the ground outside the house and obeyed, but was about to take up the child again when he, already safely aboard, cried out: "You let that young one go, and get in here, quick!" So they drove off, abandoning their child to its fate. A neighbor hastening by, had the heart to stop the brief moment needed for catching up the luckless waif. Still another couple fled, leaving a sick child on the bed at home.

With such preparation, as the shadows deepen into night, one crosses the broad river on somewhat doubtful ice. His weary team climb slowly to the uplands again, among the rugged bluffs and deep ravines above the mouth of Oak Creek, and he urges them on for yet five miles, into the red man's land, only to encounter smiling faces, copper-colored and white, with the most cordial greeting of his lifetime, in one of the brightest spots of Christend m.

To be sure, there had been danger, aye, might be still, from stray hostiles seeking revenge. But, when the news of the fight at Sitting Bull's spread, and the over-credulous settlers, deserting their homes (and children), were fleeing in one direction from actual friends, and the dupes of the false prophet were hastening off the opposite way, all the Indians of this always loyal camp, where the Gospel of peace had disarmed them not only of murderous weapons, but also of murderous thoughts, were gathering around the mission buildings to protect the inmates with their own lives, if necessary. Here they encamped for nearly two weeks; in fact, until all need of it was long passed, and a heavy wind, making havock with their extemporized lodges, fairly blew them away. One hostile from the Indian Messiah's flock, clothed in the holy bullet-proof shirt of the Spirit-dance craze, and with knife concealed, did steal in amongst them, but was promptly made captive, and held prisoner in the school-room until he could be turned over to the authorities at the agency. Aside from this, no serious interruption of the school's work was suffered. The ladies kept steadily on with their duties only assuring the Indians that unless they saw fit to remove their children, and until they did so, which by word from the Bishop they were free to do at any time, would they feel justified in crossing the river for safety, or think of going. Not a child was taken out of the school or ran away, though before this the people seemed to think it best the school should be closed, the teachers go home, and they themselves go to the agency for protection, having few guns. They were in fact, a little provoked with the school-marms for not realizing the danger more and scaring better.

But it was the unflinching courage of these sincere believers in the true Messiah, which reassured the Indians and prevented the suspension of a work in His Name, of which every follower of His should be proud. Still the cook (white), did desert, and thenceforth her tasks devolved upon the already fully occupied four. Then, believe it possible, you who can! word came that the Church of Christ, hitherto supporting this work,was forgetting His commands and becoming "disgusted with the Indians," so that funds were no longer supplied for the meagre stipends of these true vanguards in the host of the Lord. Even this halting of the full battalions in their rear, did not break their spirit. One after another they assured the principal,that while she stood firm they too would continue to serve, even without support. And so the fort was held.

This institution is new, having been opened only last fall. The persons engaged in it are well fitted to their several departments,and all, which is most important here, to the peculiar character of Indian mission work in general. St. Elizabeth's is already taking rank with the best schools among the Sioux, and the ladies declare they never knew better children anywhere, black, red, white, or yellow.

They have no bell of sufficient size to call in the children from even the creek near by, where they love to play. The church bell is too small for its place and too far away for use by the school. A good one of 300 or 400 pounds weight, costing perhaps $100, is really needed for the church, and its bell could be transferred to the school.

There, good reader, is an opportunity. Perhaps it is your opportunity. *Verbum sap.* WM. J. CLEVELAND.

[THE LIVING CHURCH will furnish such a bell for 100 new subscribers.]

NEW MUSIC.

From Novello, Ewer & Co., New York: *Benedictus* in F, by Richard Henry Warren. This is a *pendent* to a *Te Deum* in the same key, which was issued from the same house two years ago. This has already received a cordial welcome, and has been added to the repertory of our leading choirs, where elegance and refinement of structural form are associated with sincere ecclesiastical feeling. Mr. Warren has, very properly, developed the entire canticle,now become a liturgic necessity. There is great sobriety of conception, not without tender sympathy with the earlier melodic conceptions of the Church writers. The composer is lavish in the distribution of delicate and expressive color-harmonies which flow spontaneously from a richly stored inspiration. Indeed, the artistic impulse is strongly felt throughout. The anthem-canticle fluctuates through many sympathetic modal keys, under a firm, steady hand, and abounds in exquisite choral and harmonic effects. Withal, it is not difficult of execution, while only a well-schooled choir will develop its treasures of latent beauty.

From Arthur P. Schmidt, Boston: A bouquet of charming piano-forte compositions, mostly by those exceptionally talented writers of the modern school, who find public recognition through this enterprising house. Numbers 5 and 6 of Ten Melodious Sketches by F. Lynes, "On The Lake," Barcarolle, and "The Marionettes," waltz, not difficult, and pleasing; No. 3, "Standchen," of a series, by Hans Huber, interesting and moderately difficult; No. 1, "Coquetterie," and No. 2, "La Capricieuse," brilliant trifles by Victor Rene; No. 1, Minuet in D, and No. 3, Tarentelle in E minor, a series of melodious duets for teacher and pupil, by Frederick Maxson, easy and good practice; No. 1, Polonaise, for violin and piano, by Richard Hoffman, very graceful and desirable; three "Miniaturen" from a series of 20 by Cornelius Gurlitt: "Lied," "Preludium and Chorale," and "Klaze" (Lament), exquisitely written, short, and desirable; two, of a series of four morceaux, by Alfonse Falconi: "Minuette Polonaise," and "Siciliana," very graceful and effective; two from a series of "Four Sketches," by Horatio W. Parker: "Scherzino," and "Nocturne," very refined,poetic, and charmingly original; No. 3, (series) "Polonaise," S. Judasson, very strong in form and a good "salon" or "garlor" recreation; No. 3, of a series for a grand organ, "Hosannah" (*chorus magnus*) by Th. Dubois, a masterly and exceedingly brilliant *piece de resistance*, in the modern Parisian school, with pedal staff; admirable practice.

LETTERS TO THE EDITOR.

PAROCHIAL FINANCE.

To the Editor of The Living Church:

We have a debt upon our parish, that we desire to pay off, but with the many demands that are upon us, it is about all we can do to keep up with our disbursements, while working in an active way to revive and extend our work. We fully understand both the value and the disadvantages of fairs, lectures, concerts, suppers, teas, etc., when adopted for any purpose. We want to create a redemption or sinking fund, which we feel sure,for that purpose,will be by far the best method.

We want therefore to learn the best plan. There are many who can aid us with brief opinions and hints under such a system as these building and loan associations,or any schemes similar to it. Will not your readers who have abilities or experience in such financiering make suggestions?

TREASURER.

THE OHIO TRIAL.

To the Editor of The Living Church.

Mr. MacQueary has been heard, he has eloquently pleaded every argument in support of the position he has seen fit to assume, and now rests his case for the decision of his judges. He has failed however to utter one word in explanation of what is, to most of us, a very singular position for a professing minister of God to occupy. However he has changed, how far he has drifted away from the "Faith once delivered to the saints," are matters of personal right with him and which he alone can settle with his God, but we feel we are entitled to know how as an honest man, he could remain in a Church,pose as a teacher of her faith and doctrines,and draw his livelihood from her bounty, when he knew that every effort he put forth would lead to her injury. It is no time to quibble over words. Mr. MacQueary is one of many of the clergy who now occupy this anomalous position and it is best to speak plain common sense to them. They stand as examples to the world, they profess high morality and the purest theories of virtue, but their conduct in this respect would be branded as the meanest dishonesty and treachery in any secular walk of life. We commend to Mr. MacQueary and others of like thinking the example of their prototype,Robert Elsmere, who when he found he could no longer teach the faith of the Church,left it, and in so doing showed the best evidence of his integrity. T. M.

Boston, Jan., 1891.

BOOK NOTICES.

THE DEMAGOGUE. A Political Novel. By David Ross Locke ("Nasby"). Boston: Lee and Shepard; New York: Charles T. Dillingham; Chicago: A. C McClurg & Co. Price, $1.50.

A political novel is not likely to be delightful reading, and a demagogue is not a delightful character. It is therefore only in accordance with the fitness of things that Mr. Locke has not produced a delightful book. He has drawn his "demagogue" without one redeeming trait, which is

inartistic, though doubtless, considering his subject, his treatment is realistic.

MAKERS OF AMERICA—ALEXANDER HAMILTON. By William Graham Sumner, LL.D. New York: Dodd, Mead & Co.; Chicago: A. C. McClurg & Co. Price, 75 cents.

The value of this series of biographical and political sketches should not be estimated by the exceedingly small sum which is charged for the books. They are carefully written and well made, and are not cheap in any respect except in price. Dr. Sumner, the author of the volume before us, is professor of political and social science in Yale University. He gives a thoughtful survey of the conditions under which our national institutions were developed, and shows what part Alexander Hamilton performed in laying the foundations of financial and administrative efficiency.

WE have received from the Provost of the "Guild of Misericordia," Dr. W. Thornton Parker, a copy of the manual, setting forth the aims and rules of the society and devotions for use in private and at the meetings of the guild. The motive of the society is indicated by the name—pity in active exercise for the relief of the poor and sick and suffering. As the most practical means for the relief of suffering, the guild is chiefly interested in promoting medical missions, and seeks to provide a corps of consecrated men, skilled in medicin , if practicable in deacon's orders, who may give their whole time and talents to ministry among the suffering poor. It is a worthy object, and one that should command the sympathy and support of our people. For further particulars, and for a copy of the manual, address the Provost, Salem, Mass. The price of the book is 25 cents.

THE February number of "*St. Andrew's Cross*" contains a striking article by Mr. Herbert Welsh on the Christian religion and American politics. Mr. Welsh's treatment of their relation is very helpful and sensible. The report of a significant interview with the Rev. Dr. Van De Water concerning the new chapel arrangements at Columbia College, will attract general attention. Professor Henry Drummond's novel and stimulating answer to the question, "What Yokes are for," is selected from "Pax Vobiscum," his latest book. Those who want information about the Brotherhood of St. Andrew will turn to the editorial notes, the four pages of Brotherhood news, and the articles on "Country Chapters' work," and the "Rule of Service.', Dr. Stone's outlines of the Joint Diocesan Lessons are as helpful as ever. [47 LaFayette Place, New York; 50 cents a year.]

Public Opinion is a handsomely printed journal of 28 pages, and it gives each week extracts from the leading papers and magazines on both sides of all great questions. Upwards of 4,000 papers and periodicals are weekly examined in order to cull therefrom the current thought of the day. *Public Opinion* is taken regularly by 1,247 Episcopal clergymen. (Price $3.00 per annum.)

Dyspepsia

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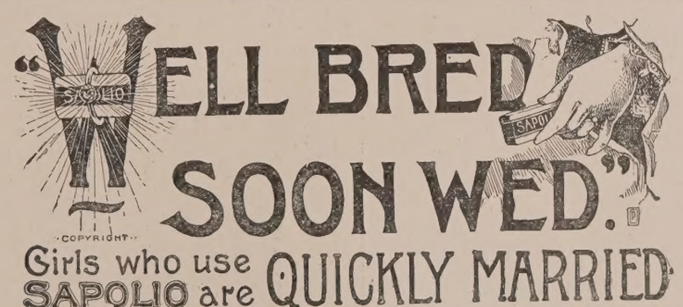

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